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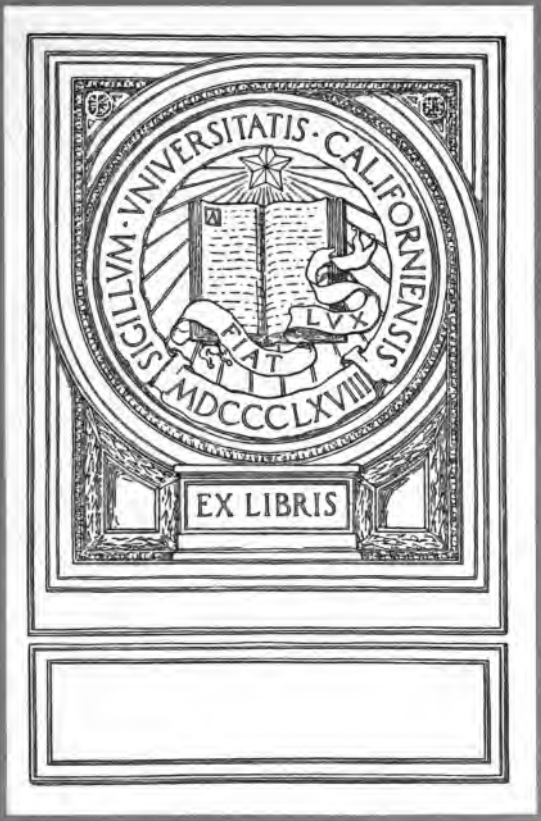
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JOSEPH SMITH.

# UTAH AND THE MORMONS:

THE

HISTORY, GOVERNMENT, DOCTRINES, CUSTOMS, AND PROSPECTS OF

THE LATTER-DAY SAINTS.

UNIVERSITY OF CALIFORNIA
Received
OCT

FROM

PERSONAL OBSERVATION DURING A SIX MONTHS' RESIDENCE AT GREAT SALT LAKE CITY.

BY BENJAMIN G. FERRIS.
LATE SECRETARY OF UTAH TERRITORY.

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To His Excellency

MILLARD FILLMORE,

LATE PRESIDENT OF THE UNITED STATES,

WITH GRATEFUL RECOLLECTIONS AND PROFOUND ESTEEM

IS THIS

RESPECTFULLY DEDICATED.

# PREFACE.

In the early part of the summer of 1852 I was solicited to discharge the duties of Secretary of the Territory of Utah. A curiosity, long cherished, to visit a portion of the world about which many marvelous accounts had been given, induced me to accept the vacant post. The result has been a six months' residence in the Valley of the Great Salt Lake, embracing the severe winter of 1852–3. Such a winter's residence excludes the sojourner from the rest of the world as effectually as is the luckless navigator hemmed in by Arctic ice, and leaves little else to engross the attention aside from the strange and eccentric community which has established itself in that isolated region. The practical workings of Mormon institutions, when freed from the outside pressure of "Gentile" prejudice and hostility, has excited much curiosity, and is becoming a question of some political importance; and from gleaning facts for the gratification of numerous correspondents, I have been induced to put them in a form for the public eye. In the course of doing this, it has been found difficult to illustrate the subject without giving a more detailed previous history of the Mormons than at first intended, and the result is the following work.

The aim has been to give a strictly impartial account of the Mormons as they have been and as they are, without abstaining, however, from a free expres-

sion of opinion, whenever the facts seemed to warrant a fair conclusion. To insure correctness, they have been allowed to speak for themselves whenever it has been practicable, and consistent with the brevity of the work. Aside from publications professedly Mormon, much assistance has been derived from a book entitled "The Mormons," recently published in London. The recent and excellent work of Lieutenant Gunnison, entitled "The History of the Mormons," might seem to preclude the necessity of any further publication on the same subject, and it probably would have prevented the present, had it come into my hands at an earlier period. Yet I would fain believe that a more full development of some of the most distinctive features of Mormonism than fell under his observation, with the rare opportunity which my position gave me for obtaining facts, will make it acceptable to the public.

It may not be inappropriate in this place to say that I was received at Salt Lake City and uniformly treated with friendly courtesy. It was my good fortune, while there, to be domesticated as a boarder in the family of Mrs. Farnham, who, though a Mormon, took unwearied pains to promote the comforts of her "Gentile" guests. Among those with whom I was thrown into frequent communication, I hold in particular remembrance Judge Z. Snow, Mr. H. L. Heywood, the territorial marshal, Mr. William C. Staines, the librarian, Dr. Willard Richards, the postmaster, and his assistant, Mr. Kane, Mr. A. Carrington, of the Legislative Assembly, and Mr. J. Grimshaw, who seemed to take pleasure in rendering polite and kind attentions.

Ithaca, New York, April, 1854.

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# UTAH AND THE MORMONS.

## CHAPTER I.

### FROM MISSOURI TO UTAH.

Our train started from Westport, Mo., on the 24th of August, and reached Great Salt Lake City on the 26th of October, 1852, a distance of over eleven hundred miles. A few incidents of the travel, though over so well-beaten a road, may not be uninteresting to the reader.

A person intending to cross the Plains must expect to suffer some inconveniences. In so long a journey, the traveler will encounter the usual variations of the weather: there will be sunshine and storms; he will be too hot, too cold, and too wet at times; he will sometimes be unable to quench his thirst, except from a stagnant pool; and every warm evening he must look for a fight with musquitoes, whose appetites are quite as keen as his own. At first he will feel some anxiety in regard to Indians, and keep his rifle and revolver in proper shooting condition; but this soon wears off, and before the journey is half ended he becomes altogether too careless in this respect. We had, one evening, an Indian alarm, after being four weeks upon the road, when one revolver proved to be the only fire-arm in

order in the camp; the alarm, however, was occasioned by a gang of famished wolves, trying to form an acquaintance with our mules. With ordinary foresight in reference to the requisite supply of food, a proper selection of animals, and the time and mode of performing the journey, there need be but few hardships. It

CROSSING THE PLAINS.

is easy to fit up a carriage with conveniences for sleeping, which some do, but the majority prefer to sleep on the ground, even in stormy weather. An india-rubber cloth spread upon the thick grass makes a dry and soft bed; at any rate, this kind of dormitory, curtained with heaven's canopy, generally proves more friendly to sleep than many a bed of down. The fatigue of traveling wears off in a very short time, and there is usually less weariness at the close of the day than is

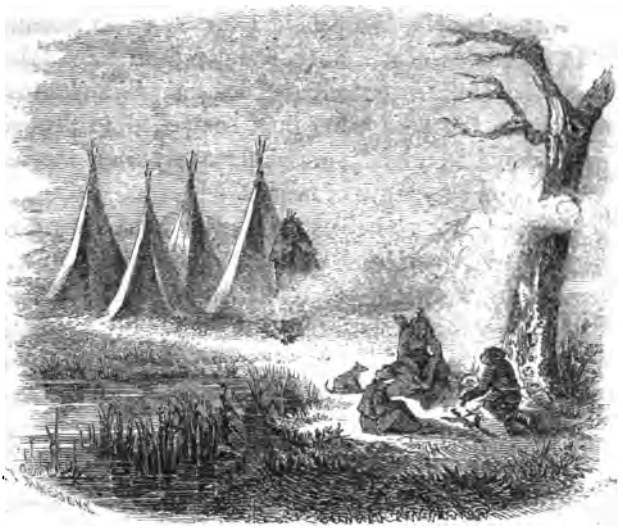
felt in traveling the same number of hours by rail-road. In a well-regulated train, the pleasurable excitements of the journey far outbalance all the inconveniences. There is a kind of cutting loose from the business relations and customs of civilized life, which gives new freedom and elasticity to the mind. The traveler feels that he has sufficient elbow-room; he neither jostles nor is jostled by any one; he experiences all the buoyancy of the boy when liberated from the restraints of the school-room. His feelings and ideas expand in view of the boundless plains spread before and around him. There is a grandeur and sublimity in the vast expanse of plains, skirted and intersected by rivers and lofty mountains, which would kindle enthusiasm in the bosom of the merest business drudge of the counting-house who dreams only of prices and profits.

The evening camp, too, has its peculiar pleasures: the rude preparation for, and exquisite relish of the evening meal—the boisterous good humor of the company, with the usual concomitants of song and anecdote—and the almost invariable, and, withal, plaintive serenade from a score or two of prairie wolves, produce a wild and pleasurable excitement, which the *voyageur* is ever fond of calling to remembrance.

There is an abundance of wild game along nearly the whole route: prairie chickens, ducks, hare, antelope, &c., afford rare sport in the hunting, and furnish food fit for an emperor. But the buffalo is the most noted, useful, and interesting of all the wild game to be found on the plains. We saw none until after we left Fort Kearney, after which we met vast numbers along the Valley of the Platte, and very few after leav-

ing that river. At a distance they look like herds of common cattle; near at hand they are awkward, misshapen monsters enough—all head and shoulders, and very little of any thing else. They were very wild, and invariably ran off, as we approached, with a clumsy, lumbering gait. We saw them under a great variety of circumstances. On one occasion, a herd of them were crossing the Platte in single file (the way they usually travel), and appeared in the distance like abutments for a gigantic bridge or aqueduct about being built. At another time we approached nearer than usual to a drove of them before they perceived us, and, as they lumbered off, they produced a stampede of our whole train, and it was with much difficulty we stopped and quieted our mules. At another time a herd of some three thousand were feeding along the banks of the river, and never discovered us until we were passing nearly opposite, when the monsters, in their fright, scampered directly toward us, and actually ran between different portions of our train; two of the teams, less guarded than the rest, stampeded after them. These incidents always furnished subjects for mirth when we found no bones or wagons broken. Of course, the poor brutes are slaughtered without mercy by Indians and emigrants. We had a plentiful supply of buffalo beef during four weeks of our journey. The ravens and wolves that hover over and around every passing train, are the scavengers which clean up all that is left of the slain buffalo after man has helped himself to the choicest portions. The antelope is a very graceful animal, and bounds over the plains with the fleetness of deer, which it very much resembles.

We saw many of them, but they do not collect in such herds as the buffalo.



SCENE ON THE PLATTE.

The emigration over the Plains to Utah, California, and Oregon, for the last few years, has been immense, and, like the march of armies, each train has left sad memorials of its passage. The wayside in very many places is literally strewed with the bones of oxen and mules, the broken fragments of wagons, and the cast-off implements of agriculture. Sadder still, the road is lined with graves—some small, showing that there the mother has been compelled to deposit the remains of her infant child, and others of sufficient length to show that the strength of manhood has been brought to the dust. Many of these graves had been rifled by the wolves, and the bones scattered around in confu-

sion: these resurrectionists have no fear of penal enactments. Others were protected from these prairie surgeons by logs and *rocks* (every thing *West*, from a twenty ton boulder to a pebble, is a *rock*). In passing these evidences of mortality, one can form some faint conception of the utter feeling of desolation which must overwhelm the poor wife, thus compelled to deposit her husband in a lonely grave, far away from the assistance and sympathy of friends.

"The Plains," so called, commence at the western bounds of Missouri, and extend to the vicinity of the Black Hills, a distance of about seven hundred miles. These Plains consist mostly of rolling prairies, which are crossed by numerous streams. Some of these streams run through comparatively deep valleys, and have rocky and precipitous banks. Again, the Plains are intersected by numerous gulleys, or "*pitch holes*," as they are familiarly called, varying from ten to fifty feet, which contain small brooks in the spring and early part of summer, but the most of them become dry later in the season. These gulleys are troublesome to cross, in proportion to their depth and the steepness of their banks. On the other hand, many of them contain springs of excellent water, and a scanty growth of timber, furnishing to the traveler wood and water, without which he could not long prosecute his journey. At some points the Plains are almost a perfect level, without a tree or a shrub to relieve the eye—an ocean, in which one seems to be out of sight of *land*.

We reached the River Platte a few miles east of Fort Kearney. This fort is commanded by Captain Wharton, a gentlemanly and highly intelligent officer.

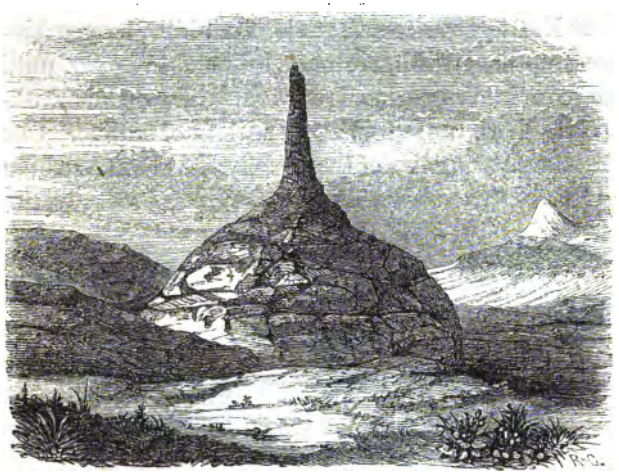
We were received and entertained by him and his accomplished lady not merely with generous hospitality, but with as much warmth as though we had been near relatives. At this point, and for a considerable distance west, the Platte runs through a valley from five to eight miles, bounded by a low range of sand-hills. The country becomes more and more interesting from Fort Kearney westward. The sand-hills, as you progress up the stream, are more bold and irregular, until they run into rugged and rocky ranges, worn and washed into sharp peaks and every variety of outline. One of the most singular of these rocky elevations has been called the "*Court-house*," from its fancied resemblance

COURT-HOUSE ROCK.

to a public building; but it is a misnomer to give it so common a name. It is a large mass of reddish sandstone, rising abruptly from the plain in solitary grandeur, and in the distance looks like an immense

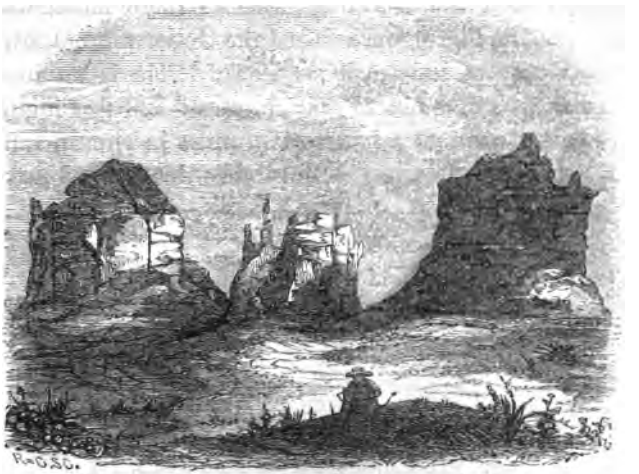
temple, or castle, reared to some heathen divinity, or by some feudal baron in ages gone by, but now in a state of decay.

Some fifteen miles from the Court-house you see the justly celebrated Chimney Rock, pointing its solitary column to the sky, and from which you every moment



CHIMNEY ROCK.

expect to see issuing smoke or jets of steam from the fancied furnace beneath. Of all the fantastic freaks of Dame Nature in fashioning natural curiosities, this is certainly the strangest. The chimney rises some 150 to 200 feet from the apex of pyramidal-shaped rock, all reddish sandstone. But this curiosity has been well described in many published journals, and I will not, therefore, inflict another description upon the reader. After leaving Chimney Rock, we came very soon to Scott's Bluffs, which we left to the right, and

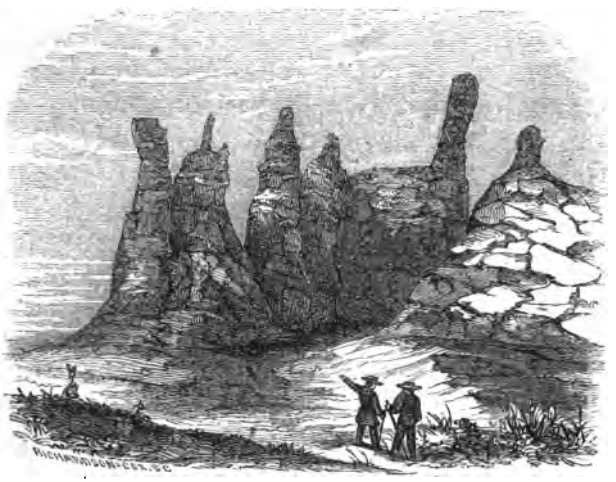


SCOTT'S BLUFFS.

passed up a valley lined on each side with similar curiosities. Here was a castle with its turrets and battlements—there, an extensive fort, with parapets and bastions—and yonder, huge, misshapen, beetling crags. One formation excited especial interest. There was first a gigantic perpendicular rock in the form of a cylinder, which served as a foundation, on which arose a smaller rock of the same form, and on that a third, still smaller, but of the same form. It looked like the vast mausoleum of some hero of a past race. The lover of natural scenery feels amply paid for all the dangers, inconveniences, and petty annoyances of such a journey, while viewing these curiosities, scattered, as it were, broadcast, on a scale of such magnificent grandeur.

Near Fort Laramie the highlands commence; the country is broken up into hills and irregular promi-

nences, and the traveling becomes more laborious. We left the Platte and reached the Sweetwater, a few miles east of Independence Rock. This is an immense, irregular pile of granite, about 120 feet high, and from one and a half to two miles in circuit, full of seams and fissures. I climbed to the top, and saw

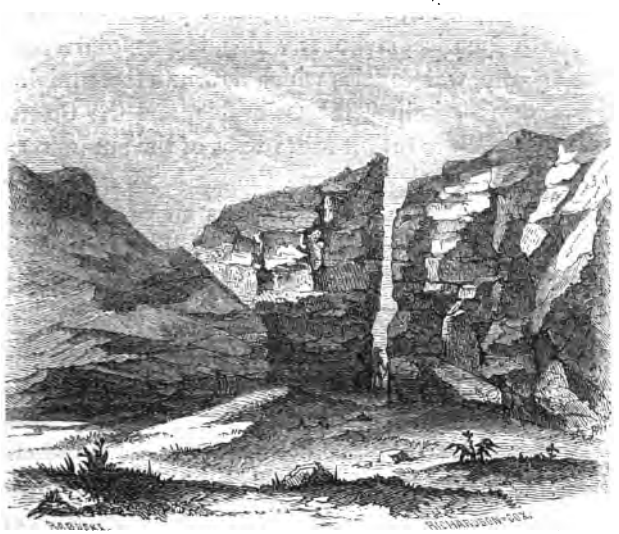


STEEPLE ROCKS.

a beautiful hare, which soon retreated into one of the numerous cavities. The rock is literally covered with the names of travelers; at a rough guess, there must be 35,000 to 40,000! This is an easy way of handing one's name down to posterity, and Thomas Noakes stands quite as good a chance in this respect as the celebrated John Doe. Let any one who is puzzled for a name visit this rock.

The Valley of the Sweetwater furnished us a smooth, level road until near the sources of the river. On the

north side are the Rattlesnake Hills, a range of bare granite, varying from 500 to 1000 feet high, and of precisely the same character as Independence Rock. It is cracked and seamed at all points, and may well be the resort of the rattlesnake for a thousand years to come. For some days before we reached the South Pass, the Wind River Mountains, with their snowy peaks glittering in the sunshine, appeared in view. These constitute some of the loftiest portions of the Rocky Mountains. The celebrated South Pass proved to be somewhat different from my previous conceptions. The word *pass* induced the belief that it partook of the



DEVIL'S GATE (*South Pass*).

character of a gorge between lofty mountains; but it is quite different from this. The country from the vicinity of Fort Laramie to the summit is made up of

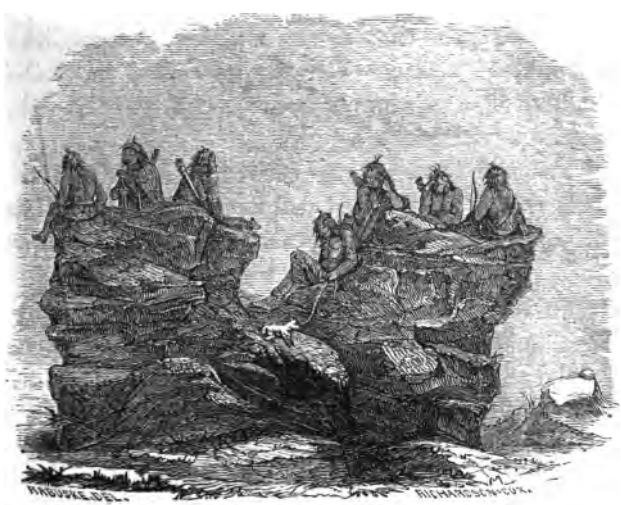
ascending highlands; the road is up and down, but there is more of *up* than down. Some fifteen to twenty miles from the summit, the highlands become more bold and difficult of ascent, and the rocks by the way side crop out in sharp, perpendicular points. As we approach the summit, the surface becomes more even and gently rolling, and the exact dividing point is passed before one is aware of it. The wind was high and cold. Some twenty miles to the right was a ridge of high hills, and further still, in the distance, were the Wind River Mountains. On the left were irregular highlands. There is something exciting in the idea that one is passing over the *topmost* point of travel in all North America, and near which, too, as from a radiating centre, waters arise which flow into three mighty rivers, the Mississippi, the Columbia, and the Colorado. Some ten to fifteen miles west of the summit the descent is very obvious, and the air becomes milder. On the Pacific side, the mountains above referred to are magnificent beyond description; they seemed, in the bright sunshine, like immense masses of thunder-clouds gathering for a storm.

From the South Pass to the Wasatch Mountains, which bound the Great Basin on the east, the country consists mostly of rolling plains, quite similar to those over which we had passed. These mountains present the most fatiguing and difficult portions of the entire journey. It was, with few exceptions, a succession of steep ascents and descents, and narrow, rocky defiles; but the scenery was alternately beautiful and grand. The Spanish word *cañon* (pronounced *canyon*) is now the familiar designation of the narrow passes through

PARLEY'S CAÑON.

the mountains. One of these, called Echo Cañon, is twenty-five miles in length, terminates on the Weber River, and furnishes a nearly level road the whole distance. This cañon is half a mile wide, is walled in by precipitous ridges, and the rocks, in many places, are worn into the same castellated forms so common in the vicinity of Scott's Bluffs. In one place the rocks were of a bright straw color, and the reflection produced a soft, yellow light. We finally descended into the Valley of Salt Lake, through Parley's Cañon, a dangerous pass, in places but a few rods wide, and walled in by rocks more than two thousand feet high. In a military point of view, these passes might be defended by a handful of resolute men against a host.

The whole route presents but few difficulties on account of the Indians. They are all inveterate thieves,



DIGGERS ON THE WATCH.

from the Shawnees and Potawatomies, who are partially civilized, to the most degraded Diggers; and the traveler must use a reasonable degree of vigilance for the safety of his property. The Pawnees are the most dreaded of any on the route; they are fierce, active, and disposed to be mischievous when they encounter a small, unguarded party, and can safely gratify their thirst for plunder.

The Indians generally are the most troublesome beggars in the world, and will importune without ceasing, unless repulsed with some degree of sternness. While encamped one day near Fort Laramie, a large, well-formed Sioux, known by the name of "*Old Smoke*," stationed himself within a foot of me while eating dinner, and fixed his gaze upon the food with the eager expression of a hungry dog. At every mouthful he would say "*goot*," "*goot*." This was not very appetizing, so I gave the old rat a plateful on condition he would go away. He readily accepted the bribe, and went to another mess, where he played the same maneuver with success.

I must confess I have no very exalted opinion of the whole race. Their broad features, wide mouths, low foreheads, and black, snaky, venomous eyes, make up a collection of disagreeables which they manage to heighten by paint, filth, and outlandish ornaments. Their most stylish dandies might well be taken for escaped inmates of Bedlam. Our train passed two villages of Chyenes, in the vicinity of Fort Laramie—that is, two collections of *lodges*, made up of lodge-poles and buffalo robes or canvas. The whole concern poured out, men, women, children, cats, dogs, and

horses, and surrounded us—some tricked out in all their scarecrow finery, and others ragged almost to nudity. They followed us, begging, hooting, screaming, howling, and barking, for a mile. It might remind one of Old Picket's denunciation, in which, among other choice things, he hoped the soul of his antagonist might be chased "by a tanner's dog around the ragged ramparts of damnation."

It is no doubt the duty of philanthropists to continue their efforts to elevate the condition of the children of the forest and the plains; yet the task looks well-nigh hopeless. But few have improved under these benevolent teachings, and the balance seem destined to melt away before the vigorous advances of civilized races.

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## CHAPTER II.

### TERRITORY OF UTAH.

The Great Basin: its geographical Features and Curiosities.—Great Salt Lake.—Utah Lake.—Iron and Coal.—Agricultural Capacities and Drawbacks.—Irrigation.—Alkaline Salts.—Scarcity of Timber.—Political Importance.—Business.—Mr. Livingston.—Great Salt Lake City.—"Ensign Peak."—Cities.—Health.—Improvements.

THE Territory of Utah lies between latitude 37° and 42°, and is bounded on the west by the eastern base of the Sierra Nevada Mountains, on the east by the summit of the Rocky Mountains, and contains about one hundred and eighty-eight thousand square miles. This area embraces within its limits not only the Great Basin, so called, but that portion of the valleys of

Green and Grand Rivers and their tributaries lying between the Wasatch and Rocky Mountains. The Great Basin constitutes a large, and decidedly the most interesting portion of this territory; and is, in more aspects than one, the greatest physical wonder of North America. Completely walled in by lofty mountains, some of which are perpetually robed in

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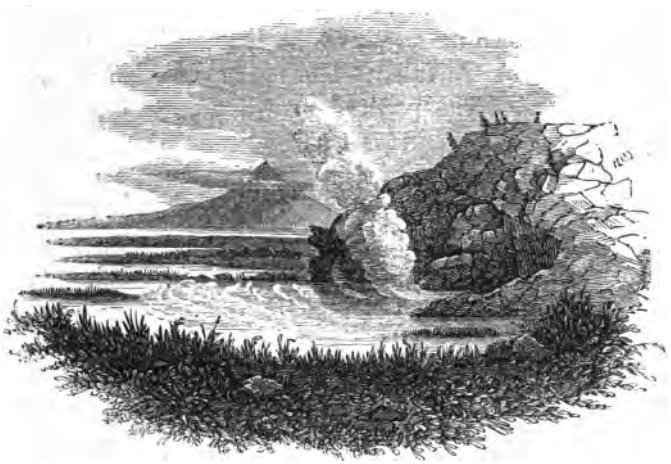
snow, its streams and rivers flow into its own bosom, forming lakes of various dimensions, from which the confluent waters escape only by evaporation, or disappear in sandy deserts. That its entire surface has at some period been covered by a vast inland sea, there are many indications in the numerous water-marks which exhibit their traces in the mountain sides. The *bench* on the slope of which the Mormon capital is

built, is a shore-mark which, in the clear atmosphere, may be traced by the eye south, along the base of the mountains, a distance of over twenty miles.

The Great Basin has as yet been but partially explored. The Mormon settlements extend along the base of the Wasatch Mountains, from the northern extremity of Great Salt Lake to near the southern boundary of the territory, a distance of some three hundred and fifty miles. The usual emigrant route to California from Great Salt Lake City is around the northern extremity of the lake, and thence in a southwesterly direction down the valley of the Humboldt, or Mary's River, to Carson's Valley. The residue remains mostly unexplored. The portions known present bold and striking features, and great natural curiosities. It has lofty mountain ranges, rising to the clouds, some of which are perpetually capped with snow. The northern rim of the basin lies much farther south than appears from Fremont's map, published in 1849. In passing around Salt Lake on the route to California, the traveler crosses streams which flow into the rivers of Oregon, and does not pass the dividing summit until he has journeyed some forty to fifty miles south of the northern end of the lake. While toiling over these rugged elevations, the lover of natural scenery enjoys the grandeur of the prospect—a panorama of lofty ranges and peaks, glittering in the light of the sun, and extending in all directions as far as the eye can reach. Often sharp pyramidal peaks, rising abruptly, exhibit different kinds of rock, water-worn into turreted, castellated, and fantastic forms. The rocks are generally primitive, and the abundance of scoria gives

evidence of the fiery throes which the earth has undergone in heaving up these tremendous elevations.

There is probably no part of the earth where so rich a field is presented for the researches of the naturalist. The valley of the Great Salt Lake is particularly prolific in natural curiosities. Springs, from the one hot enough to boil an egg in a few minutes, to the one of a temperature for a pleasant warm bath, occur every few miles; and these are generally impregnated with sulphur in combination with alkaline salts. Some of



HOT SPRINGS NEAR SALT LAKE CITY.

these springs, throwing out generous volumes of water, form ponds from one to three miles in circuit, in which may be found, attracted by the genial temperature, tens of thousands of water-fowl. Some of them are chalybeate, and coat the rocks and earth over which they flow with oxyd of iron.

Great Salt Lake is a very great curiosity. It is

about one hundred and thirty miles long, and from seventy to eighty broad, and is, as near as may be, a vast collection of *brine*. The water seems to be saturated with salt to its utmost capacity of holding it in solution, indicating the neighborhood of great deposits of mineral salt. Between Great Salt Lake City and Bear River is a spring intensely salt, which pours out a volume of water equal to that at Spring Port, on the east side of Cayuga Lake, which it very much resembles. This is probably one of many others of a similar character which pour their contents into the lake. At particular points on the beach, where the regular course of the winds dashes up the waves, the salt collects in such quantities as to be conveniently shoveled into carts for domestic use. It is also procured by evaporation, three pails of the water producing one of salt. A person bathing may sit in the water, rising to his armpits, as in a chair; but let him beware of toppling over, unless he wishes to encounter the risk of drowning "heels over head." The water is perfectly limpid, and has no living thing beneath its saline waves. It has many islands with high mountain peaks, among the largest of which is Antelope Island, situated so near the eastern shore as to be accessible for grazing purposes, for which it is extensively used.

Utah Lake, about forty miles south of Salt Lake, with which it is connected by its outlet, the River Jordan, is a handsome sheet of fresh water, some fifteen miles long by ten broad, and abounds with the finest salmon trout. In approaching it from the north, the valley of the Jordan narrows, and in rounding a point about seven miles from the lake, a grand spectacle

suddenly bursts upon the view of the traveler. The lake presents itself in placid beauty below him, surrounded, and seemingly completely walled in, by lofty mountains covered with snow; and it is not until he makes its circuit that he discovers a broad belt of level arable land between the lake and these mighty elevations; nor does he till then perceive the tremendous gorges through which flow the Provo River, the Spanish Fork, and other streams. The cañon of the Provo is so deep and extended that a strong wind often pours through as from the nozzle of a blacksmith's bellows, which is felt for a distance of over two miles in passing its mouth.

The Great Basin is rich in minerals, among which are iron and coal, found in Iron county, some two hundred and fifty miles south of Great Salt Lake City, in such abundance as to provide an adequate supply for the future wants of the population. Iron has hitherto been supplied from the thousands of wrecked and abandoned wagons which line the road nearly the whole distance from Missouri to Oregon and California. Gold has only been discovered in Carson Valley, near the line separating Utah from California, but there are strong indications that it abounds in other portions of the Territory.

In regard to agricultural capacity, waste undoubtedly predominates over fertility, except in river bottoms, or in localities favorable for artificial irrigation. The Wasatch range contains a vast number of deep and rugged gorges or cañons, through each of which tumbles a mountain stream, fed partly by springs, but mostly by melting snows. Wherever one of these

streams rushes out upon the plains, the agriculturist can turn it to use in bringing forth the fertility of the land. Without this aid he would plow and plant in vain, owing to the sandy nature of the soil and the long summer droughts. All the products of the States in the same latitude can in this mode be raised in great perfection. The vegetables are large, and generally of superior quality. Those portions of the basin not in the immediate vicinity of rivers and streams will probably be found entirely unfit for cultivation.

The farmer in Utah is subject to some heavy drawbacks. The necessity of irrigation imposes no trifling addition to his labors; water-ditches are to be cut over and through his land, and great care is necessary in their proper management. In some places where water is not abundant, the neighbors use it alternately, and spend the night as well as the day in distributing the precious moisture over their fields.

Again, the temperature is subject to very sudden changes. The lowest valley in this elevated region is some four thousand feet above the level of the ocean, and the surrounding mountains run up four to six thousand feet higher, the tops of which are covered with snow during a large portion of the year. Of course, the shifting winds from these snowy points are not only violent, but of an icy temperature, and the consequences are early and late frosts, and often a chilly atmosphere in the very midst of summer. The winds blow frequently with great violence, bringing up now and then terrible storms, accompanied with thunder and lightning. It is said the wind is sometimes so high as to bring spray from the lake to the city, a distance of twenty-two miles!

Another serious drawback is the abundance of alkaline salts, or saleratus, in the soil. This is a marked peculiarity throughout the whole territory, as far as explored. Sometimes it shows itself in a white efflorescence on the surface of the ground, covering whole acres with the appearance of a heavy white frost or slight fall of snow, and lumps are frequently picked up for domestic use. Many of the streams are so strongly impregnated with it as to make it dangerous for cattle to drink from them. Between Salt Lake City and the lake, numerous pools and small ponds of water may be found of the color and nearly of the taste of common ley, from the same cause. This property in the soil is beneficial to the grasses, and makes the extensive pasture ranges equal to the salt marshes on the Atlantic coast for cattle. So abundant are these salts, that the whole vegetable kingdom is more or less affected by them; some, as potatoes, squashes, and melons, are rendered sweeter and more palatable. The common pie-plant loses almost entirely its acidity. Wherever it is sufficiently abundant to effloresce upon the surface, it totally destroys vegetation; and I heard of sundry fields of wheat being injured, and some totally ruined, by its sudden appearance after the crop was half grown. In some cases, a good crop will be raised one season on a piece of land, and the next be entirely destroyed from this cause; and many of the inhabitants believe that it can not be exhausted by repeated cultivation.

Sugar beets are raised in such size and quantity as to suggest the idea that they could be made available in the manufacture of sugar. Upon this suggestion,

a large quantity of machinery for the purpose was purchased in Europe in 1852, and taken over the Plains in the fall of that year. The whole expense exceeded $100,000, and was contributed principally by Mormons abroad, in connection with some having capital, who had but recently gathered with the Saints, under strong encouragements held out that it would be a profitable investment. The machinery was put into partial operation in the winter and spring of 1853, and, owing partly to want of skill in the workmen, but mostly to the fact that the beet was found to be strongly impregnated with alkaline salts, the article manufactured so far has been miserably poor, and the concern is likely to prove an unfortunate failure.

Another drawback arises from the great scarcity of timber. The Valley of Salt Lake is nearly as bare of trees as though it had been blasted by the breath of a volcano. A few of the mountain streams are skirted with a scanty growth of cotton-wood and aspen; some of the cañons have a small quantity of maple; and the mountain sides are sparsely supplied with stunted cedar and pine. Wood for fuel in the city can only be obtained by a cartage of about fifteen miles, from places of difficult access, and the price ranges from ten to fifteen dollars per cord. Timber for fencing, building, and mechanical purposes, is equally difficult to be obtained, and bears a corresponding price. The evil, too, is increasing; the supply is becoming more and more scanty, and in comparatively a few years, unless the coal can be brought into general use, the expenses of living, from this cause alone, must be greatly enhanced. The Mormons are looking forward to the pe-

riod when a rail-road, constructed from the iron found in Iron county, will be the means of distributing the coal found in the same region. Some efforts have been made by way of encouraging the manufacture of iron, and the excavation of the coal-beds, but they are feeble and tardy. The Saints are at present too much engaged in building the Temple to devote their whole energies to the development of the resources of the Territory. They have a very convenient place of worship; and it might seem that the Temple, which, from the plan of its construction, promises to cost a round million, might be postponed to the growing necessity for a permanent supply of fuel. But it is to be noted that one item of their creed is, that their friends who have died out of the pale of the Church may be baptized by proxy, and thus saved from Purgatory; and that this baptism can not effectually be performed except in the Temple. It is hard to have friends in infernal durance, but most people would let them roast a little longer, rather than run the risk of freezing themselves. Those who put faith in this absurdity are, of course, under the strongest possible impulse to go on with the structure; and those who do not believe in it, believe, nevertheless, that the Temple will form a nucleus around which the Saints can be gathered without danger of dispersion.

In a political point of view, the settlement of this isolated region has been, and will continue to be, of great importance, as the half-way house between the eastern and western portions of the continent. The emigrant, on his tedious journey to Oregon or California, becomes weary and dispirited when he reaches

this point—his cattle worn down, his wagon broken, and his provisions exhausted. Here he can recruit, and lay in new supplies; and it seems as if Providence had overruled the Mormon fanaticism to the performance of uses in this respect, little dreamed of by the fugitive Saints when they made it their abiding-place. The benefits derived from this source have very much promoted the prosperity of the Mormons, by making a market for their surplus grain, and furnishing them with supplies otherwise difficult for them to obtain. In 1850, the emigrants were very numerous, and their wagons, cattle, tools, farming utensils, and household furniture, which were got along to this point, were sold to the inhabitants at the lowest rates in exchange for pack-animals and provisions. Many emigrants, too, every year, become utterly destitute at this point, and are compelled to labor for the means of further prosecuting their journey. Hundreds remain all winter, and work for a bare living; and a large number of the indications of industry and enterprise, in the form of buildings, fences, water-ditches, and other improvements, for which the Mormons have received credit, owe their existence to the toil of these temporary sojourners.

The legitimate business of the country is grazing. It is an inland region, pent up between lofty mountains, and is, and always must be, without commercial facilities. Its rivers are scarcely navigable to any extent, and its lakes can never connect points of sufficient importance to make them available in this respect; but there are thousands of acres which produce, in great abundance, nutritious grasses, upon which cat-

tle, horses, and mules can subsist and thrive the year round. The worn-down animals of emigrants are purchased at low rates, and, after being recruited upon these extensive ranges, are driven to a sure and profitable market in California, where enormous profits are usually realized. Some of the finest breeds can now be found in Utah; and this business is beginning to be appreciated as the most lucrative in which the inhabitants can be engaged.

The shrewd merchant lays in at St. Louis a stock of goods adapted to the wants of the people of the Basin, fits up a train of wagons, to be drawn by oxen or mules, and wends his way to the Mormon capital. At Salt Lake, in exchange for goods at handsome profits, he collects a drove of cattle, horses, and mules for California. Hundreds of able-bodied men, wishing to seek their fortunes in the great El Dorado, can be had for the mere victualing, to assist in conducting such a train; and the entire expenses of the adventure sink into insignificance in comparison to the heavy profits realized in the great western market. Mr. Livingston, of the firm of Livingston and Kinkead, may be mentioned as a pioneer in these bold enterprises. He established himself at Salt Lake City in 1849, in an adventure of this description, which seemed doubly hazardous to his friends, from the remoteness of the region and the character of the inhabitants. It was an experiment, but he plunged boldly into it; and by liberal dealing, strict mercantile honor, great firmness, and far-reaching sagacity, has, though anti-Mormon so far as religious views are concerned, gained a healthy influence with the population, and established this kind

of business upon its proper basis. His numerous adventures by "flood and field" make him an interesting companion; and many, compelled to a winter's residence in that out-of-the-way part of the earth, have been laid under deep obligations for his numerous kindnesses.

If the design of the Mormon rulers in selecting the Great Basin as the seat of their power was to isolate their people from the rest of the world, they certainly made a happy choice. The Mormon capital is unapproachable from any civilized point except by a tedious journey of from eight hundred to one thousand miles. In a severe winter it is entirely inaccessible: the mountain passes then lay in so bountiful a supply of snow as to set human perseverance at defiance; and the luckless sojourner, who has been accustomed to his daily paper, must content himself with speculations as to events transpiring in the outside world for three or four months. This isolation has its conveniences and inconveniences; it protects the Saints from Gentile influence or persecution, and enables the leaders to carry out, without let or hinderance, the most singular experiments upon human superstition and credulity which have been witnessed since the Dark Ages. But the expenses of living are great: every thing which can not be raised from the soil, and which the customs of civilized life have rendered necessary to eat, drink, and wear, cost at least four times as much as in the States, owing to the great land transportation.

Great Salt Lake City presents a very singular appearance to the eye of a stranger. It is built of adobe or sun-dried bricks, and is of a uniform lead color, with

the single exception of the house of Brigham Young, the prophet and seer, which is white, and standing on the most prominent point in the city, may be seen at a great distance. The streets are eight rods wide, and cross each other at right angles. Each block contains ten acres, and is divided into eight lots of an acre and a quarter to a lot. Of course, the city, which contains a population of about eight thousand, is scattered over a very large area. It is built partly on the slope of the lowest mountain bench, at a point where the Wasatch range turns to the north after running six or seven miles westerly, and is twenty-two miles east from the lake. A mountain stream called, "City Creek," originally ran through the centre of the town, but by numerous ditches its water is distributed through almost every street, according to the inclination of the land. The buildings are very ordinary in their style of construction, generally of one story, and are, many of them,

MORMON HAREM.

mere huts. It is not uncommon to see a long, low building, with from two to half a dozen entrances,

which is a sure indication that the owner is the husband of sundry wives, after the fashion of the prophet Joseph. There are a few dwellings of a larger class and fair appearance, among which are those of Brigham Young, already mentioned, Heber C. Kimball, Parley P. Platt, Ezra T. Benson, and other dignitaries of the Mormon hierarchy.

The public buildings are few—the Council House, where the Legislative Assembly and courts are held; the Tithing-office, where tithes are received, in a room

TITHING-OFFICE.

of which is the Post-office; the Social Hall, where theatrical performances are had, and in which the Saints are accommodated with conveniences for dancing and social parties; and the Tabernacle, a long, low building on Temple Block, the Mormon place of wor-

ship, very large on the ground, and capable of seating an audience of three thousand.

Temple Block contains the usual complement of eight acres, and, besides the Tabernacle, has a range of work-shops belonging to the Church, in which various mechanical employments are carried on. A wall is being built around the whole block, and excavations were commenced in the spring of 1853 for the erection of a temple which is to be the future glory and pride of all Mormondom. It is designed to be two hundred and twenty feet long by one hundred and fifty wide, with walls six feet thick. The excavation in the centre for a baptismal font is twenty feet deep. This grand structure is building, as all credulous Mormons believe, after a plan revealed to the prophet Brigham from heaven, and is to consist of three parts, corresponding to the sun, moon, and stars, which are the three glories or degrees of salvation in store for all true Latter-day Saints.

North of the city is a singular conical-shaped point called "Ensign Peak," which may be reached by a fatiguing walk of about two miles. This prominence must be about four thousand feet above the plain, and commands a magnificent prospect. The city lies beneath as on a map: the Jordan may be traced, like a small silver thread, winding its way through the valley until lost in the lake; the latter is seen to stretch away in the distance between the islands which rise from its bosom; beyond may be seen a snowy range, which the traveler must surmount in his journey to California; and in a southern direction, mountains are beheld to rise above mountains far beyond Utah Lake, clothed

in their everlasting mantle of white, the whole leaving upon the mind of the beholder an impress of grandeur which language utterly fails to describe.

ISLANDS IN SALT LAKE.

The Mormons make a formidable display of cities upon paper. Great Salt Lake City contains about 8000 inhabitants, Provo some 1400, and Springville about 700. Aside from these, their cities are greatly more distinguished for the oddity of their names than the number of their citizens—such as Lehi, Manti, Nephi, &c.—names which belonged to various worthies who figured in the history of by-gone things supposed to have been exhumed by the prophet Joseph. Another oddity is, that these cities are accommodated with the very longest acts of incorporation, embracing all the municipal machinery of mayor, aldermen, police justices, provisions regulating *hacks*, lighting streets, sewerage, and other things too numerous to mention

—something like the rustic grandson incased in the long-tailed coat of his ancestor, greatly too large for his dimensions. The city of Lehi, on Utah Lake, which I was enabled to visit, is a fair sample of the rest; some twenty wretched mud huts, scattered over an area of two or three miles, with a population not exceeding one hundred, made up the whole affair. Why the Saints take so much pains to make cities upon paper, unless by way of "*handbill*" to convey exaggerated notions abroad of their progress and prosperity, it is very difficult to perceive. The entire population of the Territory in the spring of 1853 could not have varied much from twenty-five thousand; Orson Pratt, in "*The Seer*," states it at from "thirty to thirty-five thousand."

From its great elevation, and pure and bracing atmosphere, any one, reasoning from natural causes, would expect to find the Valley of Salt Lake one of the healthiest regions in the world. The very reverse, however, seems to be the case. Sickness is very common, and mortality great. The report of the Superintendent of the Census for December, 1850 (p. 140), exhibits Utah the very lowest in the list of comparative health of all the states and territories except Louisiana. That such a result can not be owing to the privation and suffering incident to new settlements by emigration, is evident from the fact, that while one death occurred in $47\frac{91}{100}$ in the population of Utah for the year ending June 1, 1850, only one in $232\frac{89}{100}$ occurred in Oregon. Whether it is the fault of the climate and the qualities of the soil, or of the peculiar customs and habits of the people, remains to be tested

by further observation. All these causes may have their agency in the result.

The alkaline properties of the soil are, with good reason, supposed to promote erysipelas and scrofulous diseases. The gross sensualities originating in polygamy, coupled with parental neglect of offspring, occasion great mortality among children. To these may be added intemperance in drinking, very generally diffused, and which finds its gratification in a miserable article of whisky and beer, manufactured in great quantities.

When we regard the extended settlements made, the lands brought under cultivation, and the cities built within a brief period in this heretofore desolate region, it seems to us next to miraculous, and we are very much inclined to look upon the Mormons as an uncommonly industrious and enterprising race of men. Much, however, is due to emigrant labor, already alluded to, and much more to the effect of contrast. After passing over the Plains, and for weary days and weeks meeting with no human habitations but Indian lodges, Canadian-French trading-posts, and two military stations, the traveler is greatly delighted when he descends into the valley through one of the tremendous mountain gorges, enters a regularly-built city, and finds the necessaries and many of the luxuries of civilized life. All is for a time *coleur de rose*, and his descriptions are apt to be tinged with a similar hue. The mere surface of society is found to be similar to that of many other recently-established communities, and it needs a residence of more than a few days or weeks to lift the curtain and view things as they are.

Without detracting in the least from the commendable enterprise of the Saints, it may reasonably be said that any other body of American farmers, mechanics, artisans, and laborers, of equal numbers, would have effected more, because the means expended in the erection of the temple, and in the support of a numerous priesthood with their *harems*, would be turned in a more useful direction. Much of the marvel lies in two facts: first, the entire community have been transferred there nearly at once, without waiting for the tedious process of a gradual settlement; and, second, all their energies, stimulated by religious enthusiasm, have been measurably directed by a single will. The real miracle consists in so large a body of men and women, in a civilized land, and in the nineteenth century, being brought under, governed, and controlled by such gross religious imposture. As the Great Basin is the greatest physical, so its inhabitants may be said to be the greatest moral, curiosity of the New World.

## CHAPTER III.

### HISTORY OF MORMONISM.

Theories in regard to Origin of Indians.—Solomon Spaulding.—His "Manuscript Found."—Sidney Rigdon.—Joseph Smith, Jr.—His Parentage and early Habits.—Discovers some curious Antiquities.—Golden Bible discovered and translated.—Characters submitted to Professor Anthon.—His Letter.

THE antiquities of the Old World—its pyramids, ruined cities, dilapidated baronial castles, broken shafts and columns—are, with few exceptions, of well-known historical periods. They serve to illustrate the various phases, from barbarism to civilization, through which mankind from distant eras have passed; and there is enough of obscurity and myth in their history to render their study interesting to the antiquary.

The case is entirely different with the New World. Its history, anterior to the discovery of Columbus, is involved in a mystery more impenetrable than the past physical changes of the globe. The latter are measurably illustrated by the various formations which compose the earth's crust, and the fossil remains which lie imbedded in its strata, while the former is lost in the confused, absurd, and contradictory traditions of its barbarous native population. There are the remains of ruined cities in the neighborhood of the Isthmus of Panama; but, if we are to credit the earlier discoverers of America, these cities are comparatively of modern origin. There are also hieroglyphics, glyphs,

mounds, obscure traces of fortifications, &c., all exhibiting the existence of a people but little in advance of the barbarous and semi-barbarous tribes and nations found by the original discoverers. Where these people came from—how many states and nations had existed among them—through what changes, revolutionary or otherwise, they had passed, are things involved in obscurity, to penetrate which the ingenuity and imagination of many persons have been exercised from the time of Columbus to the present. A favorite theory, in support of which much learning and acuteness have been manifested, has been to people the North American Continent from the wandering tribes of Israel.

In or about the year 1809, a man by the name of Solomon Spaulding, a graduate of Dartmouth College, removed from Cherry Valley, in the State of New York, to New Salem (Conneaught), Ashtabula county, Ohio. At one period of his life he was a clergyman, but seems to have laid aside that profession for secular business, in which he failed, and his bankruptcy was the immediate motive of his removal to Ohio.

New Salem, or Conneaught, as it is sometimes called, is rich in American antiquities—mounds, fortifications, and sundry relics of a past race, in which Spaulding, who was a man of learning and imagination, took an unusual interest. He adopted the theory which peoples America from the Israelites, and readily conceived and carried out the idea of writing a fictitious history of this ancient race, influenced partly by his literary tastes, and partly by the hope of making money by the sale of the book. His work was styled the

"*Manuscript Found*," and purported to be the translation of an ancient manuscript found by him; and to make the story as consistent as possible, he endeavored to imitate the style of the Scriptures, in which he was aided by his previous biblical studies. He describes the departure of a family of Jews—the father, Lehi, and four sons, Laman, Lemuel, Sam, and Nephi, with their wives—from Jerusalem into the wilderness, in the reign of Zedekiah, and, after various wanderings, their voyage to the Western Continent, under the leadership of Nephi, one of the brothers. On their journey and voyage they became distracted by dissensions, which in America resulted in their division into hostile tribes, which branched out and populated the country, built up large cities, engaged in fierce wars, and underwent various changes and revolutions. Laman appears to have been the focus of disaffection in this imaginary family, and his descendants became a very powerful nation or tribe, under the name of Lamanites, engaging frequently in wars, and destroying the country and cities of the more peaceable Nephites. The frequency of these wars eventually broke up and destroyed the regular avocations of peace; the people became barbarized, and split up into predatory bands, plundering and murdering each other, until, in fine, they degenerated into the vagabond Indians of the American Continent. Besides the names already mentioned, the names of *Mormon*, Moroni, Mosiah, Helaman, and others, frequently occur in the book, and represent the heroes, prophets, and great men who figured in this drama. As Spaulding progressed with his work, he was in the habit of amusing himself and sundry of

his neighbors by reading to them his manuscript, and availed himself of their observations in making emendations and additions. He labored upon it for about three years, at the end of which, in 1812, he removed to Pittsburg, Pa., where he became intimate with a printer by the name of Patterson, in whose hands he placed the manuscript, with the design of having it published, and with him it remained a number of years.

Sidney Rigdon, a man of some versatility—a kind of religious Ishmaelite—sometimes a Campbellite preacher, and sometimes a printer, and at all times fond of technical disputations in theology—was at this time in the employment of Patterson, and became so much interested in the "*Manuscript Found*" as to copy it, "as he himself has frequently stated."

No satisfactory contract appears to have been made for the printing; at least, it was delayed, for some reason or other, until Spaulding found it necessary to remove from Pittsburg to Amity, in Washington county, New York, where he died in 1816. What subsequently became of the original manuscript does not very distinctly appear, owing to the death of Spaulding, and also that of Patterson in 1826. According to a statement of Mrs. Spaulding, made in 1839, it was taken from Pittsburg by her husband, and after his death remained in her hands, with other of his papers, in a trunk. She subsequently remarried, and this trunk, with the manuscript, was left in Otsego county; but on search being made, in or about the year 1839, by some persons interested in exposing the pretensions of Joseph Smith, Jr., then attracting some attention, the important document was not to be found.

In the year 1815, the father of Joseph Smith, Jr., removed with his family of boys from the county of Windsor, Vermont, to Palmyra, New York, from which he subsequently removed to Manchester, in the county of Ontario, remaining in both places about eleven years. He was a laboring man, and professed to be a farmer, but he manufactured and peddled baskets and wooden bowls, and, withal, his employments appear to have been of a miscellaneous character, not very consistent with regular industry. The members of the family were held in light estimation by their neighbors, some of whom subsequently described them as "notorious for breach of contracts and the repudiation of their honest debts."

Joseph, Jr., was ten years old when the family first settled in Palmyra, and, as represented by those hostile to his subsequent pretensions, he grew up among bad associates, totally averse to any thing in the shape of regular industry, and a ready adept in the art of "living by one's wits." His physiognomy indicated sensuality and cunning, in which latter trait his mind was unusually versatile. He affected great mystery in his movements; pretended to the gift of discovering hidden treasures, and the possession of seer-stones by which they could be found; traveled about the country, appearing and disappearing in a mysterious manner; possessed a plausible and wordy jargon, by which many minds are easily captivated; and, in various ways, cheated and robbed sundry simpletons, who were persuaded to credit his pretensions. Nor did he confine his attention to any single branch of the business of deception, but allowed himself to be drawn into the

vortex of a pseudo-religious revival, and became quite as wordy in the vocabulary of hypocritical cant.

On the other hand, his subsequent followers allege, that, though of very humble origin, and of extremely limited education, he was of retired habits, and religiously disposed; that, as early as fifteen years of age, "he began seriously to reflect upon the necessity of being prepared for a future state of existence, spending much of his time in prayer and other acts of devotion." They do not deny that he may, in common parlance, have been a "*money-digger*;" but claim that, whatever had been the character of his occupations, or the method of their performance, he was afterward rendered pure by the forgiveness of his sins. Which is the true and which the false construction of the early character of this remarkable man, depends, of course, upon the evidence furnished by his subsequent career.

During Smith's searching operations for the discovery of hidden treasures, it is more than probable that he exhumed one or more of those curious *glyphs* which now figure so largely in the list of American antiquities. These consist of metallic plates, covered with hieroglyphical characters. Professor Rafinesque, in his Asiatic Journal for 1832, describes similar plates found by him in Mexico as being "written from top to bottom, like the Chinese, or from side to side indifferently, like the Egyptian and the Demotic Libyan." A number of these remains were found in 1843, near Kinderhook, Pike county, Illinois, and described as "six plates of brass of a bell shape, each having a hole near the small end, and a ring through all, and clasped with

two clasps. The ring and clasps appeared to be iron, very much oxydated. The plates first appeared to be copper, and had the appearance of being covered with characters. A subsequent cleansing by sulphuric acid brought out the characters distinctly." It seems to be strongly confirmed that Smith discovered one of these singular specimens of American antiquity, in the fact that, soon after the alleged discovery of the golden Bible, he sent Martin Harris to Professor Anthon with characters which, according to the professor's description, are identical with those which appear upon them.

In the course of his wanderings, Smith met with, and formed the acquaintance of, Sidney Rigdon. According to that view of the case which proceeds upon the hypothesis that he was an impostor, it would not be unreasonable to believe that these two men together conceived the idea of starting a system of religious imposture upon a scale commensurate with the popular credulity. Conjointly they possessed, in mercantile phrase, the requisite capital for such an adventure. Smith had cunning, plausible volubility, seer stones, mysterious antiquities, and, withal, the prestige of success; Sidney was versed in the "lights and shadows" of religious verbiage, had some literary pretensions, was a printer, and, above all, had a copy of Spaulding's book. Which started the bright idea of the Golden Bible is not known, though in all likelihood the credit is due to Smith, as he ever after maintained the ascendency in the new hierarchy. After the plan had assumed a definite form and shape in the minds of the originators, it was easy for Joseph, in his perambulations, to

trace out and secure the original manuscript of Spaulding, to guard the intended scheme from exposure, and the lapse of time and death of many of the parties seemed to make it safe to dispense with any alteration of names in the new Bible. To Smith was reserved the honor of making the first open demonstration, because success in deception had rendered him bold and skillful. Sidney was not to come in until some time afterward, and then ostensibly as a convert to the new religion; this would give time to see what kind of an earthquake the mixture of iron filings and sulphur was likely to produce, and his conversion would help to increase the commotion. Accordingly, we find him striking his colors to the first broadside of Parley P. Pratt, one of the earliest Mormon preachers. All things being in readiness, Smith, in due season, emerged from the chrysalis of a money-digger to the butterfly of a prophet and herald of a new dispensation. A portion of mankind have been looking for the *last days* for the past eighteen hundred years, and at the period in question were ready to run into Millerism or any other *ism* whereby their notions could be accommodated in this respect. A prophet, therefore, who could superadd to the discovery of a golden Bible a proclamation of the speedy destruction of all mundane things, a power of attorney for the restoration of an authorized priesthood and the gathering of the Saints, and make a formidable display of miraculous powers, was the most acceptable gift which could be made to popular superstition. Here, then, would seem to have been combined the elements of an imposture which has since branched out and gathered strength, until it has

become the most noted instance in modern times of the development and growth of religious fanaticism.

But those who regard the new system with more favor take a very different view of the case. In the light in which they regard it, Joseph Smith, Jr., in or about the year 1820, had a kind of preparatory vision, while he was in a retired place engaged in prayer, in which two glorious personages appeared to him, and informed him that his sins were forgiven him, and "that all the religious denominations were believing in incorrect doctrines, and consequently that none of them was acknowledged of God as his Church and kingdom;" and he "received a promise that the true doctrine and the fullness of the Gospel should at some future time be revealed to him." After this he fell away somewhat, but repented, and on the 22d of September, 1823, had another vision, in which an angel appeared, and announced to him that he was to be the chosen instrument of introducing a new dispensation; that the American Indians were a remnant of the Israelites, who, after emigrating to this country, had their prophets and inspired writings; that such of these writings as had not been destroyed were safely deposited in a certain place; that they contained revelations in regard to the last days; and that, if he remained faithful, he would be the chosen instrument to translate them.

The next day "the angel again appeared, and having been informed by the previous visions of the night concerning the place where these records were deposited, he was instructed to go immediately and view them." Accordingly, the new-born prophet repaired to a hill

about four miles from Palmyra, on the west side of which he dug down and found a stone box, so firmly cemented that the moisture could not enter. In this box the records were found deposited. On being exposed to view, the angel, of course, appeared, and there was a wonderful display of celestial pyrotechnics, and the prophet was permitted to see that the devil, "surrounded by his innumerable train of associates," was also present. Strange to say, however, Joseph was not yet permitted to have the plates, and it was not until the 22d of September, 1827, and after a great deal of negotiation between him and the angel, that they were placed in his possession. The following is a description of these important documents, by Orson Pratt, one of the Mormon champions.

"These records were engraved on plates which had the appearance of gold. Each plate was not far from seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found 'a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was in use in ancient times by

persons called seers. It was an instrument, by the use of which they received revelation of things distant, or of things past or future.'"

The incredulous reader will be very apt to perceive how completely the ideas in this description are suggested by the ancient glyphs before alluded to; he will also recognize Joseph's "seer stones" in the "Urim and Thummim" here mentioned. A comparison of dates, too, will be very natural in this connection. "The Manuscript Found" fell into the hands of Rigdon somewhere between 1812 and 1816, in which latter year Spaulding died. Between this and 1827 there was ample time, not only to trace out and gain possession of the original manuscript, but to add the religious matter found in the Book of Mormon, which, with the exception of numerous extracts from the Bible, is in substance and form entirely beneath criticism as a literary performance. Patterson died in 1826, and the new Bible could in the following year be drawn from its hiding-place without risk of exposure from him.

Smith boldly exhibited not only the external form of a golden Bible, which, however, no unsanctified hands were permitted to touch, but also a neatly-polished marble box, in a hole in the ground, which was either prepared by the prophet Moroni some fifteen hundred years ago, or by Joseph Smith, Jr., and one or two others, at a more modern period. It is a fact, that for about three years Joseph and Hyrum Smith, and a man by the name of M'Knight, were almost continually absent together from their homes, especially at night, and the neighbors were uncharitable enough to charge them with gambling and counterfeiting during these

stealthy interviews, until the Book of Mormon was discovered, and then these people accused them of being engaged in polishing and preparing the stone box, and manufacturing all that was ever seen of the golden Bible. According to Smith, however, he was, during this period, engaged in lonely vigils and prayerful communion with heaven, in preparation for the holy office to which he was about to be summoned.

This wonderful discovery soon raised a popular commotion—but let Orson Pratt describe for himself:

"Soon the news of his discoveries spread abroad throughout all those parts. False reports, misrepresentations, and base slanders, flew as if upon the wings of the wind in every direction. The house was frequently beset by mobs and evil designing persons. Several times he was shot at and very narrowly escaped. Every device was used to get the plates away from him. And being continually in danger of his life from a gang of abandoned wretches, he at length concluded to leave the place and go to Pennsylvania; and, accordingly, packed up his goods, putting the plates into a barrel of beans, and proceeded upon his journey. He had not gone far before he was overtaken by an officer with a search-warrant, who flattered himself with the idea that he should surely obtain the plates; after searching very diligently, he was sadly disappointed at not finding them. Mr. Smith then drove on, but before he got to his journey's end he was again overtaken by an officer on the same business, and after ransacking the wagon very carefully, he went his way as much chagrined as the first at not being able to discover the object of his research. Without any further

molestation, he pursued his journey until he came into the northern part of Pennsylvania, near the Susquehanna River, in which part his father-in-law resided."

Sidney Rigdon, it will also be recollected, resided in the State of Pennsylvania.

Joseph being thus quietly housed, and, thanks to the beans, the plates safe in his hands, he proceeded to the work of translation; but, being a poor penman, he soon provided himself with a scribe in the person of Oliver Cowdry, who subsequently became one of the witnesses to the verity of the book. He stationed himself behind a screen, with the "Urim and Thummim" in his hat, and read off sentence after sentence, which Cowdry wrote down as an amanuensis. This process occupied a number of years. During the work of translation, and on the 15th of May, 1829, John the Baptist appeared and laid hands on Smith and Cowdry, ordaining them into the Aaronic priesthood, and commanded them to baptize each other, which they accordingly did; at the same time, he informed them that he was sent by Peter, James, and John, who held the keys of the Melchisedek priesthood, which was to be conferred in due time; Smith to be first, and Cowdry second elder.

The thing began now to assume more form and shape. The family of the prophet's father were speedily converted; and, out of this family circle, a man of some property, by the name of Martin Harris, who had been a Quaker, Methodist, Baptist, and finally Presbyterian, was so much captivated with the scheme, that he advanced some money to aid in the publication of the book. Harris had a strong desire to see the wonderful plates. The prophet, however, put him off, on

the ground that he was not holy enough, but gave him the transcript of some of the characters on a piece of paper, which this admiring disciple submitted to the inspection of Professor Anthon, of New York. The professor's letter to a Mr. Howe, who subsequently wrote him on the subject, contains so life-like a description of the *modus operandi* of the new prophet, that it is here given entire.

"New York, February 17th, 1834.

"DEAR SIR,—I received your letter of the 9th, and lose no time in making a reply. The whole story about my pronouncing the Mormon inscription to be 'reformed Egyptian hieroglyphics' is perfectly false. Some years ago, a plain, apparently simple-hearted farmer called on me with a note from Dr. Mitchill, of our city, now dead, requesting me to decipher, if possible, the paper which the farmer would hand me. Upon examining the paper in question, I soon came to the conclusion that it was all a trick—perhaps a hoax. When I asked the person who brought it how he obtained the writing, he gave me the following account: A 'gold book,' consisting of a number of plates fastened together by wires of the same material, had been dug up in the northern part of the State of New York, and along with it an enormous pair of 'spectacles!' These spectacles were so large, that, if any person attempted to look through them, his two eyes would look through one glass only, the spectacles in question being altogether too large for the human face. 'Whoever,' he said, 'examined the plates through the glasses, was enabled not only to read them, but fully to un-

derstand their meaning.' All this knowledge, however, was confined to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain, in a garret in a farm-house, and being thus concealed from view, he put on the spectacles occasionally, or, rather, looked through one of the glasses, deciphered the character in the book, and having committed some of them to paper, handed copies from behind the curtain to those who stood outside. Not a word was said about their being deciphered by the 'gift of God.' Every thing in this way was effected by the large pair of spectacles. The farmer added, that he had been requested to contribute a sum of money toward the publication of the 'Golden Book,' the contents of which would, as he was told, produce an entire change in the world, and save it from ruin. So urgent had been these solicitations, that he intended selling his farm, and giving the amount to those who wished to publish the plates. As a last precautionary step, he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he had brought with him, and which had been given him as part of the contents of the book, although no translation had at that time been made by the young man with the spectacles. On hearing this odd story, I changed my opinion about the paper, and instead of viewing it any longer as a hoax, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which, of course, I declined to

give, and he then took his leave, taking his paper with him.

"This paper in question was, in fact, a singular scroll. It consisted of all kinds of singular characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, Greek and Hebrew letters, crosses, and flourishes; Roman letters inverted, or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, arched with various strange marks, and evidently copied after the Mexican calendar, given by Humboldt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject since the Mormon excitement began, and well remember that the paper contained any thing else but 'Egyptian hieroglyphics.'

"Some time after, the farmer paid me a second visit. He brought with him the 'gold book' in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination. I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which, in my opinion, had been practiced upon him, and asked him what had become of the gold plates. He informed me that they were in a trunk with the spectacles. I advised him to go to a magistrate, and have the trunk examined. He said 'the curse of God' would come upon him if he did.

On my pressing him, however, to go to a magistrate, he told me he would open the trunk if I would take 'the curse of God' upon myself. I replied I would do so with the greatest willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of the rogues. He then left me. I have given you a full statement of all that I know respecting the origin of Mormonism, and must beg you, as a personal favor, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics. Yours respectfully,

"CHARLES ANTHON."

Much of the marvel attached to the idea that an illiterate young man could fluently dictate in connected series a voluminous work, is of course removed when we regard him as reading from Spaulding's manuscript, but to those not in the secret it was sufficiently miraculous, and made a deep impression. This seeming prodigy has been used as one of the strongest proofs of the divinity of his mission. In the usual sense of the term, Smith was an uneducated man. His book-knowledge was very limited. He often said, in substance, "How could I, as an illiterate impostor, hope to impose upon the intelligence of the nineteenth century?" and all persons of learning and refinement, who live in an upper world of their own, and in ignorance of the under-currents of ignorance and superstition coursing beneath them, were astonished at the prodigy. But in this he exhibited his almost intuitive knowledge of the weak traits of humanity, in which, in fact, he had more available learning than all the

closet men put together. His own autobiography shows him well studied at an early period in the nice shades and differences of modern sectarian creeds, and subsequent developments proved him well read in the history of Mohammed and other religious impostors. He would undoubtedly have excelled in such other pursuits as were suited to his disposition and tastes. As a gambler, he would have exhibited unrivaled dexterity; as a trader, he would have been a skillful sharper; as a military man, a master of strategy; as a politician, an adroit whipper-in; and as a policeman (without a single lesson from "*Old Hays*"), a first-rate nabber of thieves and discoverer of stolen goods.

## CHAPTER IV.

### HISTORY CONTINUED.

Coincidence between Book of Mormon and "Manuscript Found."—Witnesses, their Character.—Church organized at Fayette, N. Y.—Removal to Kirtland, Ohio.—Zion located at Independence, Mo.—Lands purchased in Jackson County, Mo.—Discords among the Saints.—Quorum of Three.—Troubles with the Gentiles.—Mormons expelled from Jackson County.

In 1830, the Book of Mormon made its appearance. The following is a brief description of it by Parley P. Pratt, one of the Mormon apostles:

"The Book of Mormon contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph, of whom the Indians are still a remnant; but the principal nation of them having fallen in battle in the fourth or fifth

century, one of their prophets, whose name was Mormon, saw fit to make an abridgment of their history, their prophecies, and their doctrines, which he engraved on plates, and afterward being slain, the records fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit the records safely in the earth, with a promise from God that it should be preserved, and should be brought to light in the latter days by means of a Gentile nation who should possess the land. The deposit was made about the year 420, on a hill then called Cumora, now in Ontario county, where it was preserved in safety until it was brought to light by no less than the ministry of angels, and translated by inspiration; *and the Great Jehovah bore record of the same to chosen witnesses, who declare it to the world.*"

The occurrence of the same leading events and names in the "*Manuscript Found*" and the Book of Mormon, which fact is proved by a perfect cloud of witnesses living in and about New Salem, Ohio, establishes to the satisfaction of the anti-Mormon the identity of the two works beyond all possible question, whatever of confusion or contradiction there may be in regard to the ultimate destination of Spaulding's book. In the death of the principal personages, it is easy to confuse dates and circumstances; but such a series of coincidences could not by possibility have happened by chance, and seems to demonstrate either that Spaulding took a peep into the stone box at Cumora, or that Joseph got possession of his manuscript.

The prophet was a bold innovator. In defiance of the maxim that truth is open and aboveboard, and

that roguery requires mystery and concealment, he strenuously guarded the sacred plates from the gaze of profane curiosity. It was accordingly revealed to him that they were not to be exhibited to any, except the witnesses chosen by the Lord for that purpose; and it seems that after the translation and witnessing, the angel who had negotiated the whole business on the part of the supernal powers took them in charge. In the first place, three witnesses were obtained—Oliver Cowdry, David Whitmer, and Martin Harris, who certify to having seen the plates, and to their having been "translated by the gift and power of God"—and they declare, "with words of soberness, that an angel of God came down from heaven, and brought and laid before our eyes, that we beheld and saw the plates, and the engraving thereon."

Afterward eight more witnesses were procured, who signed a short certificate in terms much more general than the first—John Whitmer, Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., Hiram Page, Joseph Smith, Senr., Hyrum Smith, and Samuel H. Smith. Who were these witnesses upon whose testimony depends the authenticity of a new Bible, and the verity of a new religious dispensation? Three of them are the father and two brothers of the prophet, and five are made up of a family of Whitmers; and Hiram Page was a brother-in-law of the Whitmers. If we are to credit the affidavits made by sundry of the neighbors, their characters are all very much below par, according to the Gentile standard. But it will perhaps be more satisfactory to adduce Mormon testimony on the subject.

Harris, who, it will be recollected, exhibited a specimen of the mysterious characters to Professor Anthon, subsequently lost the bulk of his property in the Mormon adventure, and fell into utter disgrace with the prophet himself, who spoke of him in the following disparaging terms in the "*Elder's Journal:*" "There are negroes who wear white skins as well as black ones. Grames Parrish and others, *who acted as lackeys, such as Martin Harris,* &c., *but they are so far beneath contempt that a notice of them would be too great a sacrifice for a gentleman to make.*"

From a statement of Sidney Rigdon, while the Saints were at Independence in 1838, it appears that *Oliver Cowdry and David Whitmer* were connected with a gang of "*counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the Saints.*" But this is not all; Hyrum Smith, in 1839, wrote an account of his sufferings while in confinement in Missouri, in which he speaks in the following terms of Oliver Cowdry: "Those with whom I had been acquainted from my youth, and who had ever pretended the greatest friendship toward me, came to my house while I was in prison, and ransacked and carried off many of my valuables: this they did under the cloak of friendship. Among those who treated me thus, I can not help making mention of Lyman Cowdry, who, in connection with his brother, *Oliver Cowdry*, took from me a great many things; and, to cap the climax of his iniquity, compelled my aged father, by threatening to bring a mob upon him, to deed over to him, or to his brother *Oliver*, about one hundred and sixty acres of land, to pay a note which I had

given to Oliver for one hundred and sixty-five dollars." This note he pronounced a forgery. Oliver Cowdry was afterward arraigned before the Church, and found guilty of sundry charges, among which were,

2d. "For seeking to destroy the character of Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery," &c.

8th. "For disgracing the Church by being connected in the bogus business, as common report says."

Oliver and Martin were expelled or seceded, but afterward received again into the bosom of the Church, possessing too many of the qualifications of good membership to be long absent from the Latter-day sanctuary. The true believers greatly wondered that the Mormon divinity should have made such a mistake in the character of his chosen witnesses, but were sufficiently reassured when instructed that it was a trial of their faith.

On the 1st of June, 1830, the prophet organized his Church at Fayette, in the county of Ontario, consisting of thirty members. But this was found to be an unfavorable locality: these embryo saints were held in light repute in that region; and, in the course of the same year, Joseph removed to, and established his headquarters at Kirtland, Ohio; not exactly as the future capital of his new religious empire, but as one of the stakes of Zion yet to be located. Here the furnace of this new fanaticism got into full and powerful blast. Superadded to the power of translating the Book of Mormon in particular, and all mysterious hieroglyphics in general, through a mammoth pair of spectacles, Joseph received the gift of prophecy and revelation:

he became not only the translator of these ancient records, but the prophet, seer, and revelator of the current era. These extraordinary gifts he exercised without stint or measure. The fount of revelation poured forth through this chosen aqueduct a seemingly unceasing and never-ending flood: the shrines of ancient heathendom were altogether cast into the shade by this modern oracle, which obediently responded at all times and on all occasions, to meet the exigencies and gratify the desires of Joseph and his coadjutors. All the movements of the Church and its members, whether of a secular or religious character, were regulated by these celestial responses. Any one curious in the lights, shadows, branchings, and ramifications of pseudo-religious commotions, can be gratified by reading the book of "*Doctrines and Covenants*," where the most important of these Sibylline leaves are collated for the edification and guidance of the Latter-day Saints. Missionaries were sent forth by revelation, and entered upon their work with zeal, performing miracles, speaking with unknown tongues, healing the sick, &c. The thing was new, mysterious, and marvelous; its pretensions were great; its advocates bold and plausible; where there was so much smoke, it was readily believed there must be some fire; the last days were believed to be at hand, and multitudes rushed into the new Zion.

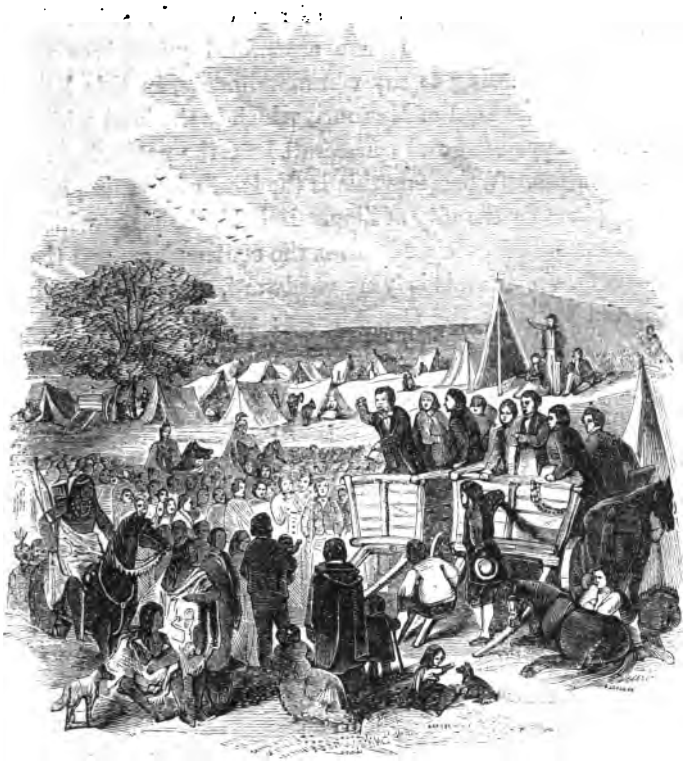
Such an aggregation of combustible materials produced a corresponding conflagration, and all accounts agree that the wildest vagaries of modern revivalism were manifested to such a degree, that Joseph was compelled to attach a safety-valve to the boiler, lest

the concern should explode. He moderated the zeal of the over-zealous, rebuked the too lofty pretensions of some who were disposed to "see visions and dream dreams" on their own hook, and established the very important principle that he alone was the only reliable medium of revelation. Like a prudent general, too, he made seasonable provision for his own safety. As early as July, 1830, a revelation on this point ran in the following strain:

"Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the Church which is in Colesville, Fayetteville, and Manchester, and they shall *support thee.*"

In February, 1831, the oracle was still more explicit: "And again, it is meet that my servant Joseph Smith, Jr., *should have a house built*, in which to live and translate." "If ye desire the mysteries of my kingdom, *provide for him food and raiment, and whatsoever thing he needeth.*"

Kirtland was never intended to be the metropolis of Mormonism; it was selected as a temporary abiding-place, to make money in reference to a removal further west. Oliver Cowdry was sent forward as a missionary to the Lamanites, and to explore a place for the future Zion. On his return, he gave so flattering an account of the western borders of Missouri, that Joseph resolved to go himself. Accordingly, he and Sidney Rigdon, in obedience to a revelation (June, 1831), repaired to Jackson county, Missouri, and fixed on the spot where Independence now stands as the site of the great Mormon temple, and the gathering-place of the Latter-day Saints.



SMITH PREACHING IN THE WILDERNESS.

Every thing appeared so sunny in this delightful region, on the borders of civilized and savage life, where the Lamanites and the Gentiles could be within convenient range of the Mormon batteries, that Joseph was tempted to obtain a revelation, in which matters were more clearly defined than is usual in prophetic annunciations. The following is the heavenly response on this occasion (July, 1831):

"Hearken, O ye elders of my Church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints. Wherefore this is the land of promise, and the place for the city of Zion. Behold, the place which is now called Independence is the centre place, and the spot for the Temple is lying westward, upon a lot which is not far from the Court-house: wherefore it is wisdom that the land should be purchased by the Saints; and also my tract lying westward, even unto the line running between Jew and Gentile; and also my tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance."

By the Jew is here understood the Lamanite or Indian. The site of Zion having been thus duly fixed, the enginery of revelation was also put in motion to raise the means. From a number we select the following:

"He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him; and also reward in the world to come." "Let all the moneys that can be spared, it mattereth not whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive." (August, 1831.)

The following looks very much like "*letters-of-marque*" against the Gentiles:

"Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold, it is not said at

any time *that the Lord should not take, when he please, and pay as seemeth to him good; wherefore, as ye are agents, and are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business, and he has sent you to provide for his Saints in these last days, that they may obtain an inheritance in the land of Zion.*"

There is no disputing a logical sequence upon the premises here assumed. If the Saints were really upon the Lord's business, and that business really required a foray upon the flocks and herds of the Gentiles, it would seem to be a fair conclusion that the Lord should settle the bills when he pleased.

In obedience to these celestial mandates, the means were obtained, and a large tract of land purchased in Jackson county, Missouri. Arrangements were speedily made for the establishment of a store, a printing-press, and the usual mechanical operations necessary for the convenience of a town. William W. Phelps, a broken-down political hack in the State of New York, was placed at the head of the paper. The Saints flocked in, and a town sprang up as by magic. Joseph returned to Kirtland, where he proposed to remain five years, to make money for ulterior purposes.

During this period of separation the elements of discord began to appear. Rigdon was a discontented spirit. He knew that he had furnished an equal share of the capital in starting the adventure, and became exceedingly restive in being compelled, by the superior tactics of his co-partner, to occupy a subordinate position. Phelps, too, was an uneasy genius, and, like the frog in the fable, was determined to swell himself into

importance. He had a ready skill in the dialect of lampoons and half-way libels common to a class of editors at that period; knew something of the weak points of human nature, and could tease it as effectually as the horse is tormented by a hungry swarm of flies. These and other kindred spirits began to question the legitimacy of the powers assumed by the prophet over the Church, and accused him, "in rather an indirect way, of seeking after monarchical power and authority." They began in whispers and covert insinuations, but finally broke out into open accusations, and boldly opened a correspondence with him on the subject. The prophet could not have been more annoyed had a chestnut burr been securely fastened to a sensitive part of his body. He would willingly have put down this rebellion by hurling the thunderbolts of revelation at the heads of the audacious traitors; but he was absent from the seat of discontent, and did not know how extensive or deeply rooted it might be. His position was exceedingly embarrassing, and he manifested a curious mixture of grief and indignation. In answer to one of Phelps's letters, he writes (January 11th, 1833), "Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of Brother G******s—the very spirit which is wasting Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God." "Let me say to you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness."

In addition to these threats of divine vengeance, he caused a conference of high-priests to be held, and a

general epistle to be written, rebuking the rebellious spirit of the Mormon camp. In this epistle, signed by Orson Hyde and Hyrum Smith, "Brother Phelps' letter" is spoken of as betraying "a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in." He is significantly reminded, "*If you have fat beef and potatoes, eat them in singleness of heart, and not boast yourselves in these things;*" and the malcontents are warned that "Brother Joseph will not settle in Zion until she repent and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as to say them." The prophet, however, soon found that the rebellion was too serious to be put down by these "paper pellets of the brain," and he was eventually compelled, in compromise of the difficulty, to associate two others with him in the presidency of the Church. The oracle in this emergency runs in this wise: "And again, verily, I say unto you, thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and *they are accounted as equal with thee* in holding the keys of this last kingdom" (March, 1833). Here we have the quorum of three, which has now become the most important department in the government of the Church.

In the mean time, the Saints went on gathering at Independence until they numbered about twelve hundred. "The Evening and Morning Star," under the management of Phelps, was established in 1832, and opened its batteries upon the Gentile world. Every thing seemed to go on swimmingly. The Saints, en-

couraged by increasing numbers and the indications of prosperity, became arrogant and overbearing, and talked of ultimately possessing the whole land. They soon, too, acquired a doubtful reputation for licentiousness, stealing, and fraudulent practices under various forms. To cap the climax, the "*Star*" published some incendiary articles in regard to the colored population, which aroused the jealousy of the slaveholders for the safety of the peculiar institution. The people became uncontrollably excited, and held a meeting at Independence, July 20, 1833, in which they resolved on the expulsion of the Mormons. They required that the office of the *Star* should be closed, and that the Saints should pledge themselves to remove; in which case they were to be "allowed to remain a reasonable time, to sell their property and close their business without any material sacrifice." The Saints wished for time to consult with their brethren in Ohio, but this being regarded by the angry multitude as an evasion, they again assembled, after a few hours' delay, leveled the printing-office to the ground, and tarred and feathered two of the principal Saints.

On the 23d of July, three days after, the mob again assembled, well armed, and the Mormons, becoming alarmed for their safety, agreed to remove from the county in a reasonable time. An agreement to this effect was drawn up and signed, by which one half were to remove by the first of January, and the rest by the first of April following, in consideration of which the people agreed that no further violence should be offered. Had these terms been complied with, probably no further violence would have occurred in Jack-

SMITH TARRED AND FEATHERED.

son county. The prophet was at this time at Kirtland, and to him some of the brethren resorted in this emergency, and under his direction made an appeal to Governor Dunklin. The Governor, in answer, admitted that they had been illegally treated, and advised them to appeal to the courts for redress. In consequence of this, they commenced a number of suits against sundry of the mob, and resolved to remain. Of course, this led to further violence, and finally to something like a regular skirmish, in which two of the Missourians were killed. Blood being fairly spilled, there seem-

ed every prospect of a civil war, when the main body of the Mormons, hastily and in much confusion, abandoned their homes, and fled into Clay county, on the other side of the Missouri. This took place in November, 1833: women and children were exposed to the inclemency of the weather, and there was much suffering and some loss of property. They were, however, received with great kindness by the people of Clay county, and the prophet managed to take off the rough edge of these reverses by a revelation that they were in consequence of the "contentions, and envyings, and strifes, and lustful and covetous desires" among the Saints, whereby they had "polluted their inheritances;" and they are comforted with the assurance that "Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion. And, behold, there is none other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them, and *then* I have other places which I will appoint unto them; and they shall be called stakes for the curtains, or the strength of Zion" (August, 1833). He also reveals to them that they were to appeal to the judiciary, and, if that was in vain, then to the Governor, and, if that was unsuccessful, then to the President of the United States, and if the appeal was still unheeded, "then the Lord God himself would arise, and come forth out of his *hiding-place*, and in his fury vex the nation!"

These appeals were all subsequently made without success; but, unfortunately for the prediction, the Lord does not seem to come forth from his "hiding-place;" and, although Missouri was to be overflowing with Saints before the "stakes for the curtains" were appointed, yet they have been compelled to appoint these "stakes" without returning to Independence at all. The truth is, these revelations in regard to the seat of Zion were a little too definite. The prophet, in due time, discovered that he led the Mormon deity into a mistake, and did all he could to explain the failure. It was difficult, however, in the face of such predictions, to change the venue, and the notion is therefore still prevalent among a portion of the Saints that they are to return in triumph to Missouri and drive out the Gentiles.

## CHAPTER V.

### HISTORY CONTINUED.

Mormons quit Clay and remove into Caldwell County.—Joseph's Journeys into Missouri.—Sets up a Bank at Kirtland.—Leaves Kirtland in the Night.—Troubles in Missouri.—"Danites."—Joseph arrested, and Mormons agree to leave the State.—Murder at Hawn's Mill.—Mormons remove to Illinois.—Evidence on the Trial of Joseph.—His Imprisonment and Escape.

THE Mormons went into Clay county as a temporary refuge from the popular storm then raging against them, and until they could return to Zion or obtain some other abiding-place. Under the encouraging predictions of the prophet, they confidently expected soon

to be restored in triumph to their chosen metropolis. But delays ensued. The people of Jackson county, determined to be forever rid of the nuisance which they had thus summarily abated, pertinaciously refused all terms of accommodation based upon the idea that the Saints were to return among them.

In the mean time, persecution seems to have given them exactly the kind of aid needed for a rapid accumulation of numbers. New converts flocked in, and spread from Clay into Caldwell and Davies counties, and this portion of Missouri bid fair to become completely Mormonized. The people of Clay county became seriously alarmed. They found in their midst an ignorant, clannish population, combined together by religious fanaticism, arrogant and overbearing in their pretensions, and completely under the control of a single will. Their numbers were rapidly increasing; they were purchasing lands; and there was every appearance that they intended to remain. They were non-slaveholders, and excited the fears of the people in regard to their slaves; they proclaimed that the Indians were a remnant of the Israelites, and were making strenuous efforts to convert them to the new faith; and the tomahawk and scalping-knife became, in popular imagination, fearful additions to the destructive elements which seemed to be combining for evil in their midst. A meeting of the citizens was held at Liberty on the 29th of June, 1836, in which these matters were taken into consideration. The Mormons were reminded of the circumstances under which they were received, and requested to leave, time being given them to harvest their crops and dispose of their property.

Fortunately for all concerned, the Saints admitted the conditions under which they were received by the citizens, and agreed to leave on the terms proposed, denying strenuously that they had ever tampered with the slaves, or had any idea of exciting an Indian war.

The Mormons, being thus compelled to leave Clay county, settled principally in Caldwell county, founding the city of Far West, and other smaller places. The popular storm, however, which had never fully abated, gathered new strength, and ultimately drove them from the state.

The prophet, who had kept himself out of the way of danger during the warfare in Jackson county, and had made a missionary excursion into Canada, seeking for new converts, projected a journey into Missouri soon after the Saints had got safely settled in Clay county. Many had grown weak in the faith, and become discouraged by reason of the troubles at Independence. This journey was therefore intended to build up the breaches in the walls of Zion by a fresh display of revelations, and other signs and wonders. He journeyed partly in disguise, to avoid the anticipated hostility of the wicked Gentiles, and was attended by a body-guard of about one hundred young men, secretly armed. This was in May, 1834. After passing the Illinois River, they came to some of those mounds so common in the Western States. One of these was opened, and the bones of a dead Indian exposed to view, with an arrow between his ribs. Joseph was instantly favored with a vision, and declared the remains to be the skeleton of one of the ancient Lamanites by the name of Zelph, who had been killed in a battle

DISCOVERY OF THE LAMANITE SKELETON.

with the Nephites. The journey occupied some time. On reaching the first settlement of the brethren, they were joined by Brother Hyrum Smith, with about one hundred armed men; and with this re-enforcement he visited the Saints, gave forth some consoling and reassuring revelations, worked some miracles, and, after reducing things to proper order, returned to Kirtland in July.

The principal object of the prophet's residence at Kirtland, as avowed by himself, was to make money,

for the purpose of facilitating which he set up a bank, in connection with a mill and store; and in this way he carried on business operations for a few years. But financial and commercial enterprises were altogether beyond his depth; his forte lay in another direction; the universal panacea of revelation could not ward off the blow; the celestial councils got into a decided fog; to make a long story short, the whole concern exploded in 1837. He had great difficulty in preventing the whole Mormon scheme from exploding with the bank. The sufferers grumbled. One Elder Boynton contumaciously complained that "he understood the bank was instituted by the will of God, and he had been told that it should never fail, let men do what they would." But Joseph adroitly threw the blame on the managers, claiming that a blessing had been promised only on the condition of its being conducted on proper principles. The following, from his autobiography, shows the straits to which he was reduced at this critical period:

"At this time the spirit of speculation in lands, and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church; as the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostacy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other banking institutions refused the 'Kirtland Safety Society's' notes. The enemy abroad and apostates in our midst united in their schemes; flour and provisions were turned to-

ward other markets; and many became disaffected toward me, as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

"No quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides, secretly, with the enemy."

In addition to these troubles, the outside barbarians in and around Kirtland, who fancied themselves swindled by these banking operations, became excited, and procured legal process for the arrest of the prophet and Elder Rigdon. In the profane and vulgar language of the day, Joseph and his coadjutor "*run away*" in the night of January 12th, 1838. It is curious to see how differently the same thing is viewed by different minds. The following is the aspect of the case when viewed through Mormon spectacles:

"A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy, which continued to rage, and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, 'When they persecute you in one city, flee to another;' and on the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us, under the color of legal process to cover their hellish designs, and save themselves from the just judgment of the law."

The people were thoroughly exasperated, and Joseph and his prime minister had to run for it:

"The weather was extremely cold, and we were obliged to secrete ourselves in our wagons sometimes, to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, &c., seeking our lives."

Once fairly beyond the risk of seizure by the *persecuting* Kirtlanders, the fugitive prophet took the matter more leisurely, and, after journeying about four weeks, arrived at Far West, which at this period must be regarded as the "Latter-day" metropolis. His presence here had become a necessity. The affairs of Zion, though prospering in point of numerical accession, were any thing but promising, and another collision with the Gentiles was evidently approaching.

Ever since their expulsion from Independence, the Mormons had made the most persevering efforts to return, and among the means contemplated was a resort to arms, in case milder means did not succeed. They had applied to the Governor for a military force to restore them to their lost Eden, and also for permission to organize companies among themselves, to be armed by the state. The Governor manifested his willingness to reinstate them in their former possessions, so far as lay in his power; but, as it was manifestly impossible to keep a standing army at Independence, there was no guarantee that the same troubles would not be renewed; and he advised them to continue their reliance on the courts for redress. The people of Jackson, however, were fully determined that none of the Saints should from henceforth settle in

their midst; and, to put the question at rest, they made a more than equitable proposition to purchase the lands and improvements of the Mormons, at a price to be fixed by three disinterested arbitrators, with *one hundred per cent. in addition.* Strange to say, this extremely favorable proposition was rejected. Zion had been distinctly located at Independence by a revelation, and the prophet could not bear to have the prediction falsified; and accordingly, under date of December 5th, 1833, from Kirtland, he had written: "You will recollect that the Lord has said that Zion should not be removed out of her place; therefore the land should not be sold, but be held by the Saints, until the Lord, in his wisdom, opens a way for your return."

They not only refused to sell their property at double its value, in obedience to the prophet's injunctions, but instituted civil and criminal proceedings against those who had been most active in ejecting them from their possessions.

In the mean time, precisely the same causes which made the Saints fugitives from Independence, were arousing against them the popular indignation in Caldwell and Davies counties. As numbers and prosperity gathered around them, they became arrogant, and soon acquired, whether founded or unfounded, their former reputation for licentiousness, thieving, and other kindred practices. Matters went on from bad to worse; one scene of violence led to another a little more flagrant—buildings were burned, and blood was shed; the executive of the state interfered and called out the militia, and something very much resembling civil war began

to rage in this unlucky portion of the state. Which party, the Mormon or anti-Mormon, committed the first act of open violence, is not very clear, though the weight of evidence in this respect is against the Saints. At all events, it is quite evident that Joseph at this period had made up his mind to resist the laws, and, if possible, play the part of Mohammed. To further these objects, he had organized a formidable band of ruffians, as the nucleus of a disciplined military force, but whose present business it was to inflict vengeance upon apostates and obnoxious Gentiles, and, in fact, like the executioners of the German *Vehme*, to commit any crime, however horrible, in obedience to the mandates of the prophet. These were the "*Danites*," or "*Brothers of Gideon*." But "the pear was not yet ripe."

The Governor acted with vigor. A strong military force was organized and placed under the command of General J. B. Clark, who, by a rapid march, surrounded Far West, and made Joseph and Hyrum Smith, with some forty others, prisoners, and virtually ended the struggle without a battle. The Mormons, panic-struck, delivered up their arms, and entered into a treaty by which they agreed to leave the state. During this period of commotion, some lamentable scenes occurred, exhibiting the revengeful bitterness of the popular mind, among which was the murder of sixteen Mormons, including *two boys*, at Hawn's Mill, by a lawless band of armed men. The Saints charged this dastardly violence upon those in command; and, unfortunately, the phraseology of General Clark's instructions, and of his subsequent address to the Mormons, furnishes some plausibility to the accusation.

In a dispatch from the general to the Governor, dated November 10th, 1838, he says: "There is no crime, from treason down to petit larceny, but these people, or a majority of them, have been guilty of—all, too, under the counsel of Joseph Smith, Jr., the prophet. They have committed *treason, murder, arson, burglary, robbery, larceny, and perjury.* They have societies formed under the most binding covenants in form, and the most horrid oaths, to circumvent the laws and put them at defiance; and to plunder, and burn, and murder, and divide the spoils for the use of the Church."

It was in answer to this that the Governor wrote to General Clark, that "the ringleaders of this rebellion should be made an example of; *and, if it should become necessary to the public peace, the Mormons should be exterminated or expelled from the state.*"

This was extremely unguarded, and seems to have been too literally construed. In an address of General Clark to the Mormons, we find the following:

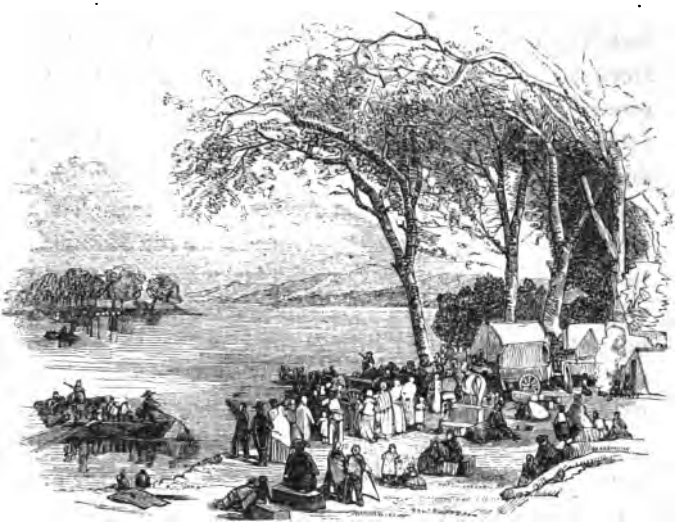
"Another thing yet remains for you to comply with—that is, that you leave the state forthwith; and, whatever your feelings concerning this affair, whatever your innocence, it is nothing to me. General Lucas, who is equal in authority with me, has made this treaty with you. I am determined to see it executed. The orders of the Governor to me were, that you should be *exterminated,* and not allowed to continue in the state; and had your leader not been given up, and the treaty complied with, before this you and your families would have been destroyed, and your houses in ashes." "I did not say that you should go now; but you must not

think of staying here another season, or of putting in crops, for the moment you do, the citizens will be upon you. I am determined to see the Governor's message fulfilled, but shall not come upon you immediately; do not think that I shall act as I have done any more; but if I come again, because the treaty which you have made here shall be broken, you need not expect any mercy, but extermination."

Making all due allowance for the exasperated state of the public mind, these threats of "*extermination*" sound a little too savage in Anglo-Saxon ears. They were undoubtedly intended to intimidate the Mormons into a compliance with the stipulations of the treaty which they had made. But they were impolitic, because they gave plausibility to the idea that the Saints were the victims of a cruel and unrelenting religious persecution, and furnished them with one of the surest means of future success. The prophet was not slow in using the weapons thus placed in his hands; the cry of persecution was rung in all its changes through Christendom; his followers were compared to the early Christian martyrs, suffering under the tortures inflicted by the enemies of the Church; and converts rapidly gathered around the new Zion.

By the treaty above referred to, the Mormons were required to quit the state, and five commissioners were appointed to sell their property, pay their debts, and aid them in removing. Many families being destitute, and without the means of removing, the state appropriated two thousand dollars for their relief; the citizens of the adjacent counties also contributed in money and goods to the same object.

Once more fugitives and wanderers, the Saints crossed the Mississippi and found refuge in the neighboring State of Illinois. The prophet and his fellow-prisoners were arraigned for treason against the state, and on a



CROSSING THE MISSISSIPPI.

preliminary examination of the case before Judge King, some startling facts were disclosed in regard to the designs of the Mormon chief, the dangerous fanaticism of his followers, and the atrocities which had been sanctioned by him.

It appears by the testimony of *Samuel Avard* that the first object of the Danite band was "to *drive* from the county of Caldwell all those who dissented from the Mormon Church, in which they succeeded admirably, to the satisfaction of those concerned." "The prophet, Joseph Smith, Jr., together with his two coun-

selors (Hyrum Smith and Sidney Rigdon), were considered the supreme head of the Church; and the Danite band felt themselves as much bound to obey them as to obey the supreme God."

*John Cowill*, another Mormon, swore: "This Mormon Church has been represented as being the little stone spoken of by Daniel, which should roll on, and crush all opposition to it, and ultimately should be established as a temporal as well as a spiritual kingdom. These things were to be carried on through the instrumentality of the Danite band, as far as force was necessary, they being organized into bands of tens, fifties, &c., ready for war." "I think the original object of the Danite band was to operate on the dissenters; but afterward it grew into a system to carry out the designs of the presidency, and, if it was necessary, to use physical force to uphold the kingdom of God."

*John Cleminson* (Mormon) swore: "Some time in June I attended two or three Danite meetings, and it was there taught as a part of the duty of the band that they should support the presidency, right or wrong; that whatever they said was to be obeyed, and whoever opposed the presidency in what they said or desired done, should be expelled the county, *or have their lives taken.*"

*William W. Phelps*, then a Mormon dissenter, but now again a member in good standing, and member of the Utah Legislative Assembly, swore: "It was observed in the meeting, that if any person spoke against the presidency, they would hand him over to the hands of the '*Brothers of Gideon.*'" "The object of the meeting seemed to be to make persons confess and re-

pent of their sins to God and the *presidency*, and arraign them for giving a false account of their money and effects they had on hand; and they said, whenever they found one guilty of these things, they were to be handed over to the 'Brothers of Gideon.'" "There was a short speech made by Joseph Smith, Jr., about carrying on the war, in which he said it was necessary to take spoils to live on. This was in reference to the dissenters, as well as to the people of Davies, where they were going." "Wight asked Smith, Jr., twice, if it had come to the point now to resist the laws. Smith replied, the time had come *when he should resist all law*."

A great deal of testimony was taken, disclosing a fearful catalogue of stealing, robbery, burning, &c., by the Mormons, with the sanction of their prophet.

Among the affidavits on which the prosecution was founded is one made by Thomas B. Marsh, a seceder, in which it is stated, "They have among them a company, consisting of all that are considered true Mormons, called the Danites, who have taken an oath to support the heads of the Church in all things that they say or do, whether right or wrong." "In a conversation between Dr. Avard and other Mormons, said Avard proposed to start a pestilence among the Gentiles, as he called them, by poisoning their cows, fruit, &c., and saying it was the work of the Lord; and said Avard advocated lying, for the support of their religion, and said it was no harm to lie for the Lord. The plan of said Smith, the prophet, is to take this state; and he professes to his people to intend taking the United States, and ultimately the whole world. The prophet

inculcated the notion, and it is believed by every true Mormon, that Smith's prophecies are *superior to the laws of the land.* I have heard the prophet say that he would yet tread down his enemies and walk on their dead bodies; that, if he was not let alone, he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean; that, like Mohammed, whose motto, in treating for peace, was 'the Alcoran or the sword,' so should it be eventually with us, '*Joseph Smith or the sword.*' These last statements were made during the last summer. The number of armed men at Adam-on-Diahman was between three and four hundred."

These statements of Marsh were endorsed by Orson Hyde, then a seceder, but now one of the twelve apostles, member of the Legislative Assembly of Utah, &c., in the following terms:

"The most of the statements in the foregoing disclosures of T. R. Marsh *I know to be true; the remainder I believe to be true.* ORSON HYDE.

"Richmond, Oct. 24, 1838.

"Sworn to and subscribed before me, the day and year above written,

"HENRY JACOBS, J. P."

All the testimony taken on the examination was subsequently communicated to the Missouri Legislature in 1840, by Governor Boggs, among the documents accompanying his message, and published. In his message he thus speaks of the Mormons:

"These people had violated the laws of the land by

open force and avowed resistance to them; they had undertaken, without the aid of the civil authority, to redress their real or fancied grievances; they had instituted among themselves a government of their own, independent and in opposition to the government of this state, that had, at an inclement season of the year, driven the inhabitants of an entire county from their homes, ravaged their crops, and destroyed their dwellings. Under these circumstances, it became the imperious duty of the executive to interfere, and exercise the powers with which he was invested to protect the lives and property of our citizens, to restore order and tranquillity to the county, and maintain the supremacy of the laws."

This accumulation of evidence furnishes abundant proof that the prophet had, at this early period, infused into his followers a fanatical belief in his pretensions, and the most extravagant notions of their future greatness. In all likelihood, the unexpected success of the scheme induced Smith to believe that he could play the part of the Arabian impostor; and he might have done so had he possessed equal resources, and found a field of popular ignorance and delusion sufficiently extensive for his operations.

He was thrown into prison, where he remained until the spring of 1839, when he managed to make his escape and join his followers in Illinois.

## CHAPTER VI.

### HISTORY CONTINUED.

Nauvoo.—Revelation to build Temple and Tavern.—Nauvoo Legion.—Letter-writers.—Joseph a candidate for the Presidency.—Letter to Clay and Calhoun.

THE Illinoisans received the Saints with an extraordinary degree of favor, and under the unceasing cry of persecution, converts, old and new, flocked in from all quarters. They established themselves in a bend of the Mississippi, in the county of Hancock, where the village of Commerce had been laid out by its proprietor, the name of which they afterward changed to Nauvoo. *Nauvoo* was one of the names of one of the numerous petty chiefs in British India. About a year after their involuntary exode from Missouri, something like fifteen thousand Saints were supposed to be settled in and around the new city. To give an impetus to the gathering, Joseph, after an unusual interval, again mounted the tripod, and put forth an elaborate revelation (January, 1841), in which, among other things, Nauvoo was duly appointed one of the *stakes*, and a temple ordered to be built; to which end, the Saints far and near were commanded to come with their gold, silver, precious stones, and other *materiel*, of which a goodly enumeration was made.

One of the most powerful levers which he had invented for moving his disciples in temple building was the doctrine of *baptism for the dead*—that is, that the

MORMON BAPTISM.

living could be baptized for, and thus save their dead friends—which baptism must be performed in the temple; no other place would give it the requisite efficacy. The Mormon divinity, however, was becoming impatient at the various delays in constructing a residenee for him on this mundane sphere, and, to stimulate and encourage his followers, he concluded to revise this doctrine, to suit the emergencies of the period, in the following terms:

"But I command you all, ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your

baptisms shall be acceptable unto me. But behold, at the end of this appointment, your baptisms shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead can not be acceptable unto me; for therein are the keys of the holy priesthood, ordained, that you may receive honor and glory."

It was quite as essential that the Mormon prophet should be provided for as the Mormon Deity. Accordingly, this same revelation provides for the erection of a *tavern*, in which Joseph was to have *his* head-quarters.

"Therefore let my servant Joseph, and his seed after him, have place in that house *from generation to generation, forever and ever*, saith the Lord; and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler," &c.

This change in the character of the prophet's residence is significant of his growing habits of intemperance and licentiousness—it was only two years subsequent that his revelation in favor of polygamy was concocted—and a tavern, with its bar, and multiplicity of rooms, closets, and passages, would seem to be a fit and characteristic residence for the chief of Mormondon at this period. But alas for the prediction! In a few

years from this time, the prophet slept in a bloody grave, and his family and followers were driven from the place which he and his seed, from generation to generation, were to occupy "*forever and ever.*"

Under the influence of fanaticism, fiercely stimulated by persecution, the gathering Saints were active in all departments of industry, and soon became a thriving community. Buildings were erected, farms cultivated, the tavern was built, the temple progressed apace; and Nauvoo rapidly increased. The *free* people of Illinois, indignant that so peaceable, industrious, and virtuous a community should have been persecuted and driven into exile by the *slaveholders* of Missouri, extended to them a friendly and fostering hand. Nauvoo received from the Legislature a charter with extraordinary privileges, among which was the power to organize a military force, armed by the state, and under the command of the prophet as lieutenant-general. A formidable band, amounting, ultimately, to 4000 men, called the Nauvoo Legion, was organized, armed, and drilled, ready for any emergency, however desperate, to which the ambition or necessities of their leader might give rise.

Reviews were held from time to time, and flags presented, and Joseph appeared on all those occasions with a splendid staff, in all the pomp and circumstance of a full-blown military commander. The singular spectacle was presented of an independent military power growing and perfecting itself within the state, and rendered fierce and dangerous by religious fanaticism, and the recollections of persecutions suffered. This legion is described by an officer of the U. S.

SMITH REVIEWING THE NAUVOO LEGION.

army, in September, 1842, as approximating, in regard to appointments and discipline, "very closely to our regular forces." The Mormons at this time, in the United States and Great Britain, were supposed to number about one hundred and fifty thousand, and were on the increase; and this standing army was capable of an indefinite increase. Why was the military organization necessary? The idea of playing the part of Mohammed, and marching back in triumph to the Mecca of the Saints in Jackson county, which had already floated through the brain of the prophet, had probably never been abandoned. Joseph, as the mouthpiece of the Mormon Deity, had predicted, that unless justice were speedily done to his persecuted followers, "the Lord God himself would arise and come forth out of his hiding-place, and in his fury vex the nation;" and the idea of being the executioner of the celestial vengeance may furnish a reason for the organization of so formidable a band. But, fortunately, he was too much engaged in pandering to his animal propensities to be capable of using efficiently the means of mischief within his grasp. To organize and conduct a violent and treasonable revolution in this country requires a larger reach of intellect, greater self-denial, and more determined energy than belonged to the Mormon chief.

Joseph was a skillful tactician. Among the ways and means by which he and his community became favorably known to the world was that of newspaper correspondence, which forms so large a portion of the journals of the day. Strangers would suddenly appear at Nauvoo, and the columns of the widely-circu-

lated New York dailies were often garnished with glowing accounts of the prosperity of the city, the fascinations of the society, and, above all, the extraordinary character of the prophet and his nobility. One, a correspondent of the New York Herald, tells us that

"Joseph Smith, the President of the Church, prophet, seer, and revelator, is thirty-six years of age, six feet high in his pumps, weighing two hundred and twelve pounds. He is a man of the *highest talent*, and great independence of character, firm in his integrity, and devoted to his religion; in a word, he is a *per se*, as President Tyler would say. As a speaker, he is bold, powerful, and convincing, possessing both the *suaviter in modo* and the *fortiter in re;* as a leader, wise and prudent, yet fearless; as a military commander, brave and determined; as a citizen, worthy, affable, and kind—bland in his manners, and of noble bearing."

Hyrum Smith and other lions in the Nauvoo menagerie are described in equally flattering terms.

Another says: "Joseph Smith, the Mormon prophet, is a singular character; he lives at the 'Nauvoo Mansion House,' which is, I understand, intended to become a home for the stranger and traveler. The prophet is a kind, cheerful, sociable companion; and as I saw the prophet and his brother Hyrum conversing together one day, I thought I beheld *two of the greatest men of the nineteenth century*."

These were the palmy days of Mormondom. Missionaries had been sent into all accessible parts of the world, and their zealous efforts were drawing multitudes of credulous people within the Latter-day vortex. Joseph seemed to be in the full tide of prosper-

ity, and in a fair way of realizing all his predictions. He was prophet and seer, commander-in-chief, mayor, and tavern-keeper within his dominions, and as absolute in these several capacities as the Grand Lama of Thibet. He became also a politician, and on the 15th of February, 1844, was duly put forth as a candidate for the presidency by the *Times and Seasons*, accompanied with a few columns of editorial, in which he was highly lauded for his great qualities. To give *eclat* to this movement, he published a long address, written in a dashing, devil-may-care style, containing some shrewd suggestions, and curiously illustrating the character of the man, in making cunning appeals to the class of minds which he had gathered around him. At this period, he was ambitious of being considered as a learned man, and the document is queerly interlarded with scraps of almost all the known and unknown languages, dead and living. He goes on to extol the patriotism of the early presidents down to, and including, the administration of General Jackson, quoting from their inaugurals and messages, and commending their policy. General Jackson's administration he regards as the "acme of American glory, liberty, and prosperity;" but the advent of Mr. Van Buren changes the scene:

"At the age, then, of sixty years, our blooming republic began to decline under the withering touch of Martin Van Buren. Disappointed ambition, thirst for power, pride, corruption, party-spirit, faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in *high places*, struck hands, and reveled in midnight splendor. Trouble, vexation,

perplexity, and contention, mingled with hope, fear, and murmuring, rumbled through the union, and agitated the whole nation as would an earthquake at the centre of the earth the world, heaving the sea beyond its bounds, and shaking the everlasting hills."

He is particularly severe on Mr. Van Buren's opinion in reference to the abolition of slavery in the District of Columbia:

"Poor little Matty made his rhapsodical sweep with the fact before his eyes that the State of New York, his native state, had abolished slavery without a struggle or a groan. Great God! how independent! From henceforth slavery is tolerated where it exists, Constitution or no Constitution, people or no people, right or wrong—'*vox Matti*,' '*vox diaboli*'—'the voice of Matty,' 'the voice of the devil;' and, peradventure, his great 'sub-treasury' scheme was a piece of the same mind; but the man and his measures have such a striking resemblance to the anecdote of the Welshman and his cart-tongue, that, when the Constitution was so long that it allowed slavery at the Capitol of a free people, it could not be cut off; but when it was so short that it needed a *sub-treasury* to save the funds of the nation, it *could be spliced*. Oh, granny, what a long tail our puss has got! As a Greek might say, *hysteron proteron*, the cart before the horse; but his mighty whisk through the great national fire for the presidential chestnuts *burned the locks of his glory with the blaze of his folly!*"

General Harrison appeared "as a star among the storm-clouds for better weather," but was soon taken away; and "subsequent events, all things considered—

Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole—go to show, as a Chaldean might exclaim, Beram etai elauh beshmayaugh gauhah rauzeen—*Certainly there is a God in heaven to reveal secrets.*

"No honest man can doubt for a moment but the glory of American liberty is on the wane, and that calamity and confusion will sooner or later destroy the peace of the people."

He winds up characteristically with a long list of what he would do if placed in the presidential chair.

In the November previous, Joseph had written to Henry Clay and John C. Calhoun, in anticipation that they would be candidates for the presidency, to ascertain what would be their rule of action in relation to the alleged wrongs which the Saints had sustained in Missouri. He received answers from both these distinguished men. Mr. Clay, in general terms, sympathized with the sufferings which they had sustained under injustice, but declined giving any pledges or promises; and Mr. Calhoun reiterated that which he had already stated in an interview with the Mormon chief at Washington, to the effect that the case did not come within the jurisdiction of the federal government. The prophet replied to both; and a few extracts from his letter to Mr. Clay, written May 15th, 1844, will exhibit his aptitude for wordy vituperation:

"In your answer to my questions last fall, that peculiar tact of modern politicians, declaring, '*if you ever enter into that high office, you must go into it free and unfettered, with no guarantee but such as are to be drawn from your whole life, character, and*

*conduct*,' so much resembles a lottery-vender's sign, with the goddess of good luck sitting on the ear of fortune astraddle of the horn of plenty, and driving the merry steeds of beatitude without rein or bridle, that I can not help exclaiming, O frail man! what have you done that will exalt you?"

"Crape the heavens with weeds of woe, gird the earth with sackcloth, and let hell mutter one melody in commemoration of fallen splendor! for the glory of America has departed, and God will set a flaming sword to guard the tree of liberty, while such mint-tithing Herods as Van Buren, Boggs, Benton, Calhoun, and Clay are thrust out of the realms of virtue as fit subjects for the kingdom of fallen greatness."

"Why, sir, the condition of the whole earth is lamentable. Texas dreads the teeth and toe-nails of Mexico; Oregon has the rheumatism, brought on by a horrid exposure to the heat and cold of British and American trappers; Canada has caught a bad cold from extreme fatigue in the patriot war; South America has the headache, caused by bumps against the beams of Catholicity and Spanish sovereignty; Spain has the gripes from age and inquisition; France trembles and wastes under the effects of contagious diseases; England groans with the gout, and wiggles with wine; Italy and the German States are pale with the consumption; Prussia, Poland, and the little contiguous dynasties, duchies, and domains, have the mumps so severely, that 'the whole head is sick, and the whole heart is faint;' Russia has the cramp by lineage; Turkey has the numb palsy; Africa, from the curse of God, has lost the use of her limbs; China

is ruined by the Queen's evil, and the rest of Asia fearfully exposed to the small-pox the natural way from British peddlers; the Islands of the Sea are almost dead with the scurvy; the Indians are blind and lame; and the United States, which ought to be the good physician, with 'balm from Gilead' and an '*asylum for the oppressed*,' has boosted, and is boosting up into the council-chamber of the government a clique of political gamblers, to play for the old clothes and old shoes of a sick world, and '*no pledge, no promise to any particular portion of the people*' that the rightful heirs will ever receive a cent of their fathers' legacy! Away with such self-important, self-aggrandizing, and self-willed demagogues! their friendship is colder than polar ice, and their professions meaner than the damnation of hell."

These letters, published far and wide, served their intended purpose of increasing the notoriety which he already enjoyed.

The query very naturally arises, Had this notorious individual any idea that he could be elected to the presidency? Probably not at the then impending campaign. But the frog in the fable, which was ambitious of the size of the ox, acted in good faith in trying to magnify his dimensions; and why doubt the *bona fides* of Joseph Smith? The unceasing tide of Mormon emigration had borne him upon its flood to a height of power and grandeur little dreamed of by him at the outset of his career, and he began to fancy himself to be at least in possession of the balance of political power. He had a firm faith in the unbounded credulity of mankind; and having already succeeded

far beyond his most sanguine expectations, he became confident of success in any thing he might undertake. In his letter to General Bennett, he says, "I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers, and I solve the mathematical problems of universities, *with truth, diamond truth, and God is my right-hand man.*" But, whatever may have been his own hopes or expectations, there are those among his followers in Utah who firmly believe he would have been elected in 1844 had not his career been cut short by an untimely death. It certainly affords matter for curious speculation, in regard to the state of society at Washington, with Joseph at the head of the nation, and the fashionable hospitalities of the White House in the keeping of his forty wives; to say nothing of his cabinet, composed of Elders Brigham Young, Heber C. Kimball, &c., with their respective harems. This, to use one of the prophet's pedantic phrases, would have been a pretty fair instance of the prevalence of the "*vox diaboli.*"

## CHAPTER VII.

### HISTORY CONTINUED.

Apparent Prosperity. — Internal Difficulties. — Arrogance. — Joseph's Licentiousness. — Polygamy. — Spiritual Wife-ism. — Troubles with Higbee and Foster. — Attempt to arrest Joseph. — Joseph and Hyrum surrender on Pledge of Safety. — Are murdered. — Character of Joseph Smith.

The Mormon community at this period presented a spectacle of much apparent prosperity: increasing numbers, great industry among the masses, an efficient military organization, the protection and favor of a powerful state, and its chief one of the candidates for the presidency. Why could it not continue? Because it contained within itself the seeds of its own destruction. It was a strange combination of incongruous materials; a festering mass of arrogance, discontent, hypocrisy, chicanery, licentiousness, and crime; and was surely destined to internal commotion, collision with the laws of the land, and ultimate dispersion.

Large numbers, attracted by the novelty and outside appearances, like insects gathering into the open mouth of the alligator, to be drawn into the reptile's maw, were hopelessly ruined; and these were discontented. The fanatical portion were arrogant, and, in their estimation, the rights of the Gentiles were of the smallest weight in the balance against the superior privileges of the Saints. These feelings were necessarily fostered and brought into terrible activity by the

whole tenor of Mormon teaching. Both the press and the pulpit were rife with the dismal condition of the Gentile world; calamities by "flood and field," earthquakes, fires, popular commotions, rumors and prospects of war, which were regarded as the sure forebodings of its speedy destruction. The Saints, however, like the followers of the camp on the eve of battle, were to come in and enjoy the spoils.

"It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind: even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations from the Old World—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky. *The end is nigh.*"—*Times and Seasons*, p. 642.

The following is from a discourse delivered by Hyrum Smith at the April Conference, 1844.

"The reason why I feel so good is because I have a big soul; we have gathered out all the big souls from the ends of the earth; the Gospel picks out all the big souls out of all creation; and we will get all the big souls out of all the nations, and we shall have the largest city in the world; God Almighty has made men's souls according to the society which he lives in, with very few exceptions, and when men come to live with the Mormons, *their souls swell as if they were going to stride the planets.*"—P. 597.

Sidney Rigdon, at the same Conference, was par-

ticularly spicy on the outside barbarians: "I want devils to gratify themselves, and if howling, yelling, yelping will do you any good, do it till you are all damned. If calling us devils, &c., will do you any good, let us have the whole of it, and you can then go your way to hell without a grunt."

Elder Kimball, on a subsequent occasion, was peculiarly felicitous: "They will be glad to black our boots and lick the dust that is under our feet, and this is nothing to what will come to pass; I might stand here all day and tell you things of the future, and you would not believe the half of it."

In fine, the Gentiles were decidedly a scurvy race, condemned to speedy destruction, and of no more account than the felon who already feels the tightening squeeze of the halter. Under such circumstances, was it very strange for the true believer occasionally to anticipate events, and make free with Gentile goods a little before the day of final execution? Accordingly, we are regaled with the same old complaints against the Saints, for nearly all the crimes in the calendar, which had previously been made against them in Missouri, and, unfortunately, the criminal records of Hancock county bear strong evidence of their truth.

But the most fruitful element of internal commotion, and that which more immediately led to the prophet's death, was the introduction of polygamy as one of the numerous privileges of the Saints. This extraordinary addition to the curious collection of Mormon doctrines and practices grew legitimately out of the character of Joseph himself, which was a combination of cunning and sensuality. The latter quality, indeed,

seems eventually to have become the absorbing and governing passion of his soul, which respected neither the ties of kindred nor friendship; nor do his followers take much pains to conceal this feature of his character. A devout Mormon at Salt Lake informed me that Joseph's wife adopted five orphan girls, brought them up with great care, and became much attached to them; and that two of them, as they grew up to womanhood at Nauvoo, became the victims of his improper solicitations, and were turned away by the indignant wife. His unfortunate proclivity in this direction is spoken of as a failing which was intended as a trial of their faith, rather than as a vice to be condemned. It is a remarkable fact, that he was in the habit of having revelations accusing himself of falling away, and threatening punishment, which were succeeded by other revelations that he had repented and was forgiven; and in this the pious Saint sees strong confirmation of the truth of his pretensions, reasoning that such denunciatory oracles would not have been invented by himself. The prophet's habits did not mend with increasing years and prosperity; and these threatening and whitewashing revelations, to satisfy the scruples of the over-prudish, became irksome. The celestial powers were again invoked, and on the 12th of July, 1843, responded by granting to, and rather enjoining upon, the Saints the practice of polygamy.

The prophet was aware that he was entering upon a ticklish experiment even with his own disciples, to say nothing of the Gentiles; and he prefaced its reception by pretending to be in great trouble. He told some of his most influential followers that if they knew

what a hard and unpalatable revelation he had had, they would drive him from the city. The heavenly powers, however, were not to be trifled with, and a day was appointed when the important mandate was to be submitted to a convocation of the authorities of the Church. The time arrived; the priests and elders convened; but Joseph, in virtuous desperation, concluded rather to flee the city than be the medium of communicating a matter so repugnant to his mind. He mounted his horse and galloped from the town, but was met by an angel with a drawn sword, and threatened with instant destruction unless he immediately returned and fulfilled his mission. He returned, accordingly, in submissive despair, and made the important communication to the assembled notables. Such is substantially the account of the matter given by simple-minded believers at Salt Lake.

A revelation promulgated with such awful sanctions could not but make a deep impression upon credulous and superstitious minds. A copy is given, by way of appendix, from the "*Deseret News Extra*" of September 14, 1852. From its commencement, it would appear that the prophet, in the first instance, inquired how Abraham, Isaac, Jacob, Moses, David, and Solomon were justified in having "many wives and concubines;" and that the Mormon divinity takes the interrogatory as a sort of text, and branches out into a new set of definitions in regard to adultery, and establishes a new order in the Church, prefacing the whole with dire threats of damnation against all who should refuse to obey. Whether the main subject would ever have been entertained by the heavenly

councils, had it not been first broached by Joseph, must probably forever remain a mystery. Perhaps, in accordance with the laws which regulate *such* deities, the priest must first mount the tripod, and propound a query before the oracle can speak. The same simple-minded believers to whom allusion has been made have expressed to me their deep regret that the prophet should ever have questioned the Lord on the subject.

The cream of this long revelation will be found in the last paragraph but one, and is as follows:

"And again, as pertaining to the law of the priesthood: if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he can not commit adultery; for they belong to him, and they are given unto him—therefore he is justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds that they may bear the souls of men; for herein is the work of my Father continued that he may be glorified."

By the next paragraph due provision is made in case the first wife should prove contumacious, and not give her consent:

"Therefore it shall be lawful in one, if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, because she did not believe and administer unto him according to my word; and then she becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife."

The oracle is careful to provide for future changes of policy in the celestial councils on this subject: "And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present."

This revelation, of course, legalized Joseph's numerous left-hand marriages already contracted, and gave a general license for future matrimonial engagements. It was not generally made known among the Saints at the time, but seems to have been kept as a choice tit-bit for the prophet, and those of his followers who were judged to be prepared for so important a development of Mormonism. The Gentiles, of course, were to be kept in ignorance of the true state of the affair. The prophet was diligent in persuading his most confidential friends to become polygamists. Some were ready for the sacrifice. Brigham Young was the first, and Heber C. Kimball the second who followed his example. But others needed urging, and some utterly refused, among the latter of whom was Hyrum Smith, who is said to have remained a faithful and devoted husband to his first and only wife.

In the mean time, it became essential to prepare the Saints generally, and after them the Gentiles, for the

reception of the new revelation. This was the origin of what has been called the *spiritual wife doctrine*—a species of Platonism which has not been very clearly defined, but by virtue of which a Saint might be favored with a vivid internal impression, or dictate, that a certain woman (not his wife) was his spiritual wife, and, if assented to, the relationship brought with it privileges and obligations not necessary now to detail. This doctrine was evidently put forth as a feeler, to try the temper of the uninitiated on this delicate subject, and prepare the way for the open recognition of polygamy. But human propensities are not always easily controlled, even under the severe restraints of law, and the privileged Saints were soon found poaching on each other's warrens. Every one whose inclinations led him in that direction had the necessary impressions and visions, and they very soon began to stand sadly in each other's way. A man could have half a dozen spiritual wives, but it was found inconvenient to allow a woman to have the same number of spiritual husbands. Collisions growing out of this kind of license became bitter animosities; and, accordingly, we find them at this period accusing one another of the most scandalous practices.

Joseph was compelled to change his tack. In order to purge the Church, in public estimation, from scandals, becoming of too widespread notoriety, he cut off and gave over to the buffetings of Satan, under the charge of seduction and adultery, various scapegoats who had been encouraged to preach the spiritual wife doctrine, and a regular system of denial that any such practices existed was adopted. This, however, was

dangerous business. Among others, one Francis M. Higbee entered with zest into spiritual wife-ism, and, as he proved somewhat intractable, was cut off from the Church. Higbee, in revenge, prosecuted Joseph Smith, Sen., for slander, and had him arrested under a *capias*. The defendant sued out a *habeas corpus* (May 6th, 1844) before the Municipal Court of Nauvoo, and, in support of this proceeding, the prophet and others were sworn as witnesses, disclosing an inconceivably corrupt state of morals in that city, in which the names of R. D. Foster, John C. Bennett, and others appear as active agents. The deposition of one Eaton throws some light on the spiritual wife machinery:

"Soon after I went in, the said Higbee commenced talking about the spiritual wife system. He said he had no doubt but some of the elders had ten or twelve apiece. He said they married them, whether the females were willing or not; and they did it by recording the marriage in a large book, which book was sealed up after the record was made, and was not to be opened for a long time, probably not until many of the husbands of those who were thus married were dead. They would then open the book and break the seals in the presence of those females, and when they saw their names recorded in that book, they would believe that the doctrine was true, and they must submit. He said this book was kept at Mr. Hyrum Smith's."

The patriarch Smith was of course liberated; but the trouble did not end here. The Mormon chief was in the unfortunate predicament of the conjuror who is unable to get rid of the fiend raised by his own incan-

tations. The trial of the Higbee matter disclosed some attempts on the part of the prophet to seduce the wife of Doctor Foster. The latter believed, or professed to believe, this and other scandalous stories in relation to his late spiritual chief, and, in connection with one Law, established a paper called the *Expositor* in Nauvoo, in which he published a batch of affidavits tending to prove the truth of these stories. Joseph was too absolute in his own dominions quietly to submit to so gross an insult. As mayor of Nauvoo, he assembled the city authorities, and caused this audacious press to be pronounced a nuisance, and ordered to be abated; and, in obedience to the mandate, the marshal, with a posse, leveled the establishment to the ground. Foster and his coadjutors fled, and, in revenge for these summary injuries, procured a warrant for the arrest of Joseph and Hyrum Smith and some others. The prophet refused to acknowledge the validity of this Gentile document, and the officer who had it in charge was unceremoniously expelled from the city. The militia of the county were thereupon ordered out to support the officer in the execution of his process, and the Mormons in Nauvoo and its vicinity prepared to defend the prophet. The excitement rapidly spread, the militia of the adjacent counties were ordered out, the Governor repaired to the scene of disturbance, and, as in Missouri, there was every prospect of civil war.

Here again was a collision between Mormonism and the laws of the land; one or the other must yield.

In this emergency, on the 21st of June, 1844, the Governor proposed to the Smiths that they should surrender themselves as prisoners under the warrant, upon

his pledge for their safety from personal violence; and, to satisfy the people that the Mormons were peaceably disposed, he further proposed that the Nauvoo Legion should surrender its arms, and be placed under the command of a Gentile officer. After an anxious consultation, the prophet concluded to comply with these terms, and on the 24th, with his brother Hyrum, started for Carthage, the capital of Hancock county. On their way they were met by Captain Dunn, with a company of sixty men, having an order for the surrender of the state arms at Nauvoo. After a parley, it was agreed that the prophet should return to the city to see the order executed, and then repair to Carthage under the protection of Captain Dunn's company. This was done. On the evening of the 24th, Captain Dunn arrived at Carthage with his prisoners; on the 25th they surrendered themselves to the constable, and, at the same time, were arrested on a charge of treason. In the afternoon of the same day they were brought before the magistrate for examination; but the popular excitement had become fearfully intense, and the prisoners, under the advice of their counsel, gave bail for their appearance at the ensuing Oyer and Terminer to answer for the riot. When this part of the business was completed, it was late, and the justice adjourned his court, nothing being said about the more serious offense. Upon this the constable produced a mittimus on the charge of treason, and lodged his prisoners in jail, they protesting, and claiming that the examination for that charge should go on immediately. A guard was placed about the jail by the Governor for their protection, and on the morning of the 26th he

visited them, and "again pledged himself for their personal safety, and said if the troops went to Nauvoo, as was then contemplated, they should go along to insure their protection." The examination of the prisoners was postponed, first to the 27th, which was subsequently changed to the 29th.

The Governor, instead of marching the troops to Nauvoo on the 27th, changed his mind on ascertaining that nothing less than the destruction of that place would satisfy a portion of them, and disbanded the whole force except three companies, two of which were reserved to guard the jail, and with the other he proceeded to the city. One of the counsel for the prisoners, by the name of Reid, states that the Carthage Grays, whose conduct had exhibited the most hostility to the prisoners, were among the troops left to guard them; and that only eight of them were stationed at the prison, the rest being in camp about one fourth of a mile off.

About six o'clock on the evening of the 27th, the guard at the jail were overpowered by an armed party of some 200 men, disguised by paint, who forced the prison, and assassinated the two Smiths, and desperately wounded John Taylor. The following is an account of the murder, as given by Willard Richards, who was an inmate of the prison at the time:

"TWO MINUTES IN JAIL.

"Possibly the following events occupied near three minutes, but I think only about two, and have penned them for the gratification of many friends.

"Carthage, June 27th, 1844.

"A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps, while Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no ketch that was useable. The door is a common panel, and, as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and shewed that our enemies were desperadoes, and we must change our position. General Joseph Smith, Mr. Taylor, and myself sprang back to the front part of the room, and General Hyrum Smith retreated two thirds across the chamber, directly in front of and facing the door. A ball was sent through the door, which hit Hyrum on the side of his nose, when he fell backward, extended at length, without moving his feet. From the holes in his vest (the day was warm, and no one had their coats on but myself), pantaloons, drawers, and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and, passing through, lodged against his watch, which was in his right vest-pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch, at the same instant the ball from the door entered his nose. As he struck the floor, he exclaimed emphatically, '*I'm a dead man!*' Joseph looked toward him, and responded, 'Oh dear! *Brother Hyrum!*' and opening the door

two or three inches with his left hand, discharged one barrel of a six-shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and, entering his throat, passed into his head, while other muskets were aimed at him, and some balls hit him. Joseph continued snapping his revolver round the casing of the door into the space as before—three barrels of which missed fire—while Mr. Taylor, with a walking-stick, stood by his side, and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns. When the revolver failed, we had no more fire-arms, and, expecting an immediate rush of the mob, and the doorway full of muskets—half way in the room, and no hope but instant death from within—Mr. Taylor rushed to the window, which is some fifteen or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket, near the left breast, and smashed it in 'pi,' leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds; the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left-

handed, and aimed their discharge so far around as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick again. Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming, '*O Lord my God!*' As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side, a dead man. At this instant the cry was raised, '*He's leaped the window!*' and the mob on the stairs and in the entry ran out. I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body. Not satisfied with this, I again reached my head out of the window, and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead—with a hundred men near the body, and more coming round the corner of the jail—and expecting a return to our room, I rushed toward the prison door at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open. When near the entry, Mr. Taylor called out, 'Take me.' I pressed my way till I found all doors unbarred; returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor, and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob. I said to Mr. Taylor, 'This is a hard

case to lay you on the floor, but, if your wounds are not fatal, I want you to live to tell the story.' I expected to be shot the next moment, and stood before the door awaiting the onset.

"WILLARD RICHARDS."

This terrible murder produced the wildest fears that the Mormons would rush in a body from their capital to revenge it, and the citizens of Carthage began to flee from their houses. To prevent any such outbreak, a messenger was dispatched to Nauvoo with the following letter from three leading Mormons:

"TO MRS. EMMA SMITH AND MAJ. GEN. DUNHAM, &C.:

"The Governor has just arrived; says all things shall be inquired into, and all right measures taken.

"I say to all the citizens of Nauvoo, my brethren, be still, and know that *God reigns. Don't rush out of the city*—don't rush to Carthage; stay at home, and be prepared for an attack from Missouri mobbers. The Governor will render every assistance possible—has sent out orders for troops. Joseph and Hyrum are dead, but not by the Carthage people. The guards were true, as I believe.

"We will prepare to move the bodies as soon as possible.

"The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be on their part; and say to my brethren in Nauvoo, in the name of the Lord, be still—be patient.

Only let such friends as choose come here to see the bodies. Mr. Taylor's wounds are dressed, and not serious. I am sound.

WILLARD RICHARDS,
JOHN TAYLOR,
SAMUEL H. SMITH."

The Governor at the same time, fearing some demonstration against the Mormons, sent them directions to defend themselves, if necessary, until protection could be furnished. So brutal a murder, committed in the face of such solemnly-repeated pledges of safety, demanded from the Governor some explanation. All that he could probably give appears in the following, from a statement published by him:

"I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail; by whom it is not known, but will be ascertained. I pledged myself for their safety; and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown county, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them failed of that purpose. The pledge of security to the Smiths

was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor, by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the state and sully the public honor.

"On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I had, however, discovered, on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that, if we marched into the city, pretexts would not be wanting for commencing hostilities. The Mormons had done every thing required, or which ought to have been required of them. Offensive operations on our part would have been as unjust and disgraceful, as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons, I decided in a council of officers to disband the army, except three companies, two of which were reserved as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty, as I think, plainly and emphatically, and then set out to return to Carthage. When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty, but were overpowered."

Fortunately, owing to the precautions taken, no further disturbances took place connected with the arrest and assassination of the Smiths. Their bodies were removed to Nauvoo, and buried amid solemn and imposing ceremonies; and the grave which closed over them, under such appalling circumstances, has effectually concealed from the Mormon's vision the faults and vices of his prophet. In his estimation Joseph died a martyr's death, and sealed the truth of his great pretensions by his blood.

"He was," says the *Times and Seasons*, p. 584, "one of the best men that ever lived on the earth. The work he has thus far performed toward establishing pure religion and preparing the way for the great gathering of Israel, in the short space of twenty years since the time when the angel of the Lord made known his mission, and gave him power to move the cause of Zion, exceeds any thing of the kind on record. Without learning, without means, and without experience, he has met a learned world, a rich century, a hard-hearted, wicked, and adulterous generation, with truth that could not be resisted, facts that could not be disproved, revelations whose spirit had so much God in them that the servants of the Lord could not be gainsayed or resisted, but, like the rays of light from the sun, they have tinged every thing they lit upon with a lustre and livery which has animated, quickened, and adorned.

"The pages of General Smith's history, though his enemies never ceased to persecute him and hunt for offenses against him, are as unsullied as virgin snow. On about fifty prosecutions for supposed criminal of-

fenses, he came out of the *legal fire*, heated, like Nebuchadnezzar's furnace, seven times hotter than it was wont to be, *without the smell of fire*, or a thread of his garments scorched. His foes of the world and enemies of his own household, who have sought occasions against him, in order secretly to deprive him of his life, because his goodness, greatness, and glory exceeded theirs, have a poor excuse to offer the world for shedding his innocent blood, and no apology to make to the Judge of all the earth at the day of judgment. They have murdered him because they feared his righteousness."

It is the duty, however, of impartial truth to strip this singular being of his bloody cerements, and view him as he was. That he possessed some extraordinary traits of character, would seem to be established by the degree of success attending the strange hierarchy originated by him. In 1827, he announced the discovery of the Golden Book, when only twenty-two years of age; and at the time of his death in 1844, his followers must have numbered over one hundred thousand. To operate on so many minds, even though upon a low plane and easily affected by the marvelous, bring them under a distinct organization, and sway them at will, in the very midst of hostile influences, prove that he had some mental powers, which we are compelled to respect, however much we may condemn the motives by which he was influenced.

The remarkable tenacity of purpose which he exhibited under discouraging circumstances, and the apparent sincerity of his professions, have been suggested as evidence that he was really a religious enthusiast, who

became the victim of his own delusions. But it must be recollected that he had every thing to lose, and but little to gain, by an abandonment of his imposture. His character had become bad in public estimation; and he could go back into society, and settle down into some useful employment, no easier than the state's prison convict, whom every one shuns as he would a pestilence. He had fixed the mark of Cain upon his own forehead, and could have no future fellowship with his kind, except as an impostor. This is sufficient to account for the desperation of his efforts—it was with him a struggle of life and death. Such, in fact, is the history of all grades of cheats and impostors. What is the career of the counterfeiter but one of peril and punishment—a series of narrow escapes and durance? Look at him through life: he suffers every thing; runs the gauntlet of human contumely and prisons; and yet with what tenacity will he adhere to his hazardous employment. No one ever thought, however, of suggesting that such men really believed they were performing good uses to society. Why should the religious impostor be judged by any other rule? Whether he practices upon the credulity of mankind as a pretended prophet, or robs them by debasing the currency, makes no great practical difference, except that the former causes the greater mischief. Both have a similar object in view; they only pursue different roads to the same destination, and are to be judged by the same standard of right.

He was no religious enthusiast who began in fraud and ended in sincerity. He lacked every element of the character. Self-convicted enthusiasts have been

ascetics, subjecting themselves to lonely vigils, self-torture, and rigid mortifications of the flesh. The Mormon prophet, however, inculcated and practiced self-indulgence. His epicurean traits marked his whole career. He was the jolly landlord—the *bon-vivant* boon companion—the fair-weather militia general, caracoling in gay plumage at the head of his staff on the parade-ground—the man of many wives or concubines—the heated partisan, entering the lists for office, and belaboring his antagonists in the style of the bar-room politician. What room was there in the mind of such a man for sincere enthusiasm?

He possessed a mind extremely fertile in taking advantage of circumstances as they occur. In a community imbued with popular superstitions and enthusiastic fancies, it is not a hard task to explain away or soften down apparent inconsistencies or untoward events. He was, however, an adept at this business; and not only always ready with a plausible reason for the non-fulfillment of a prophecy or failure of a miracle, but wonderfully skillful in turning them to account. To great cunning he added apparent enthusiasm; and as he dealt with the weakness instead of the strength of human nature, his success more than realized his anticipations.

Joseph Smith possessed great popularity of manners, and extraordinary powers of impressing the popular credulity with faith in the sincerity of his pretensions. In those lay the principal secret of his success. Notwithstanding his numerous vices—which, indeed, may be said to form the subsoil from which all his mental fertility received its nourishment—his name is vene-

rated, and his words are law, among his followers. An incident, illustrative of his popularity, is related of him while at Nauvoo. Passing along the streets, he found a number of men engaged at pitching quoits. He pulled off his coat, and entered with zest into the amusement. After the game was finished, he said, "Come, boys, we've had our fun, now let us go and cut a load of wood for Widow B——." No quicker said than done—the wood-pile was soon ready for the stove.

He did not possess a high order of talent. He lacked in sagacity and comprehensiveness—traits not commonly found united with sensuality and cunning such as his. He could raise the whirlwind, but could not direct the storm. A better balanced mind would have avoided the troubles at Independence and at Nauvoo; perhaps, too, a better balanced mind would not have engaged at all in the business of imposture. His cunning, indeed, was on a low plane; it fell far below sagacity, and could only operate on the weakest points of humanity. This furnishes some explanation of the extraordinary degree of credulity and patient submission manifested by the mass of his followers. They were the only materials with which he could work—the only minds on which he could impose. This was the extent of his reach, and he could no more go beyond it than the common blacksmith could fashion a Venus de Medici or Greek Slave. His capacity was not even equal to cementing together, in regular form, the materials which he collected together; and the imposture would speedily have become a bygone event, had he not been aided by men of more sagacity, though

quite as little troubled with conscientious misgivings as himself.

Joseph Smith was no martyr. There was, in his case, no passive and resigned submission to the bigotry of the religious persecutor, which has ever distinguished the martyr suffering in defense of his faith. If a martyr, he must have been the first who died with arms in his hands, fighting with his foes. His death was not at the hands of Gentile persecutors, but at those of his own *quondam* followers—the Higbees, the Fosters, the Laws, and others—in revenge for the numerous wrongs which they charged to his account. The husband whose wife had been dishonored—the brother whose sister had been seduced—the farmer whose horse had been stolen, or building burned—revenged themselves upon the prophet's head, in that hour of retribution, for the injuries which they believed had been inflicted upon them through his agency. His death, nevertheless, was a political mistake, and ought to have been prevented, without reference to pledges given for his safety. He ought, in the regular administration of justice, to have found his way to the penitentiary. Joseph, in the dress of a convict, making shoes or cutting stone, in the service of the state, would have been stripped of the lion's hide, and his followers, in gazing at the disgraced impostor through the bars of a prison, would have become disgusted with the idol of their worship.

## CHAPTER VIII.

### HISTORY CONTINUED.

Excitement at Nauvoo.—Struggle for the Succession.—Rigdon excommunicated.—Brigham Young elected.—Further Troubles with the Gentiles.—The Saints resolve to quit the United States.—Arrangements for that Purpose. — Nauvoo besieged, and Mormons driven out.—Character of Mormon Community, and alleged Persecutions.

The news of the violent death of the prophet produced the wildest state of grief, apprehension, and indignation among the Saints at Nauvoo. Some were exasperated, others terror-stricken, and there was imminent danger of total disorganization. The members of the "Nauvoo Legion" were for avenging the outrage by the strong hand, which, had it been attempted in the then excited state of the public mind, would have led to their entire destruction. The Mormon leaders—of whom one of the most influential was Brigham Young, president of the twelve apostles—exerted themselves successfully to quiet the exasperation of some and the fears of others. Under their advice and management, the wise resolution was adopted to remain peaceable, and trust to the laws for redress. The effect of this movement was immediate. Not only were the Saints in Illinois brought into a state of order and quiet, but two addresses sent forth to those abroad, one of which was signed by Brigham Young, as president of the twelve, dated August 15th, 1844,

and both of which manifested much tact and ability, and were well calculated to produce the intended effect.

Order being restored, the next step was to provide a head for the decapitated Church. Young was, of course, a prominent candidate; but the ambitious spirit of Sidney Rigdon was now aroused into activity to reach that position in the hierarchy to which he believed himself entitled, and it soon became evident that the succession was to be contested. In this game Brigham proved himself the better politician. A meeting of the Saints was held, in which it was determined, for the present, that the twelve "held the keys of the priesthood, and the authority to set in order and regulate the Church in all the world." This, in effect, gave Young the control of the Church organization, an important advantage in all political maneuvers.

Sidney, in the mean time, made a bold push for the vacant seat. He got up a revelation, constituting himself the prophet, seer, and revelator of the Church, and giving much new light in regard to its future organization and government, under which he proceeded to ordain "men to be prophets, priests, and kings." But he miscalculated his power. He was immediately brought to trial; and although Joseph had pronounced upon his head one of the choicest of his prophetic blessings, yet a new light now broke into the minds of his judges; his revelations were pronounced to be "*from the devil;*" his name was loaded with vituperative epithets; and, finally, he was cut off from the Church, and "delivered over to the buffetings of Satan in the name of the Lord, and all the people said Amen."

Sidney Rigdon being thus fairly out of the way,

Brigham Young succeeded to the presidency of the Church, without further opposition, on the 7th of October, 1844; and, under his vigorous management, the internal affairs of the Mormons settled down into a state of comparative quiet. The Saints were urged to furnish the necessary means for the completion of the Temple; the work rapidly progressed, and there seemed to be a prospect of returning prosperity. Says the *Times and Seasons* of December 15th, 1844: "The Temple has progressed with greater rapidity since the death of Joseph Smith than ever it has done before, and things in this city never looked more prosperous."

Nauvoo, at this period, contained a population of 14,000, nine tenths of whom were Mormons (*Times and Seasons*, p. 759). The following is a description of the Temple, from the same paper:

"The Temple is erected from white limestone, wrought in a superior style; is 128 by 88 feet square; near 60 feet high; two stories in the clear, and two half stories in the recesses over the arches; four tiers of windows—two Gothic, and two round. The two great stories will each have two pulpits, one at each end, to accommodate the Melchisedek and Aaronic priesthoods, graded into four rising seats: the first for the president of the elders and his two counselors; the second for the president of the high priesthood and his two counselors; the third for the Melchisedek president and his two counselors; and the fourth for the president over the whole Church (the first president) and his two counselors. This highest seat is where the scribes and Pharisees used to crowd in 'to Moses' seat.' The Aaronic pulpit at the other end the same.

TEMPLE AT NAUVOO.

"The fount in the basement story is for the baptism of the living, for health, for remission of sin, and for the salvation of the dead, as was the case in Solomon's Temple, and all temples that God commands to be built. You know I am no Gentile, and, of course, do not believe that a monastery, cathedral, chapel, or meeting-house erected by the notions and calculations of men, has any more sanction from God than any common house in Babylon.

"The steeple of our Temple will be high enough to answer for a tower—between 100 and 200 feet high.

But I have said enough about the Temple; when finished, it will show more wealth, more art, more science, more revelation, more splendor, and more God, than all the rest of the world, and that will make it a Mormon temple—'God and liberty'—patterned somewhat after the order of our forefathers, which were after the order of eternity."

But, though the Saints could be brought into a state of comparative quiet in obedience to the advice of their rulers, yet it was quite another thing to control the popular feeling in Illinois. After the death of the prophet, there was a short calm, but it was only a lull in the tempest. It was extensively believed that the Mormons had not only resisted the regular administration of the laws, but that they had made their capital city a vast depository for stolen goods, and that within its walls they were guilty of almost every conceivable outrage upon the institutions and decencies of civilized life.

The Mormons endeavored to purge themselves from these charges by holding meetings, and passing preambles and resolutions, avowing their innocence, and expressing their determination to enforce the laws. These measures, however, only produced a temporary cessation of hostilities, and were succeeded by mobs, riots, and other scenes of violence, more or less public or private, until it became quite manifest that Saint and Gentile could not live much longer in peaceable contiguity. Matters were approaching a crisis. A convention of delegates from the surrounding counties was held, in which it was resolved to expel the Mormons from the state—peaceably, if they could; forcibly, if

they must; and it became the all-absorbing question with the presidency of the Church, whether to oppose the popular fury, temporize until it should abate, or yield to circumstances and quit the state. Young had sagacity enough to see that the constitution of the Church over which he presided was such that it could never peaceably sustain itself in the States, and that it would be in vain to indulge the Mohammedan dream of conquest which once floated through the brain of the prophet Joseph. He accordingly made diligent efforts to prepare the minds of the Saints for removal beyond the bounds and out of the jurisdiction of the United States.

This was no difficult task. The Mormons had become in some degree a nomadic race; they had broken the ties of kindred and home to gather around their fancied Zion; many of them had left one part of Missouri for another, and then had removed to Nauvoo; some had wandered from beyond the broad Atlantic, and could not, within a few years, form very strong local attachments. Superadded to all this was an intense hatred to the United States, some of whose citizens had inflicted upon them the sufferings, losses, and persecutions of which they complained, and whose government had failed to afford them redress. So intense was this feeling, that they looked exultingly forward to the fulfillment of prophecy, which remorselessly consigned the country to one vast and common ruin, under the visitations of earthquakes, fires, famine, pestilence, and civil wars, from the offended majesty of heaven. There was only one tie difficult to be severed—*the Temple*. It was a proud monument of architectural

grandeur and beauty, reared, beautified, and finally *completed* by the toil and contributions of all the Saints, in which all had a property—in which all were to pay their devotions, baptize for their dead, and perform the secret ceremonies by which they are initiated into the different degrees and orders of their faith. But the mass were, notwithstanding, ready to go, at the advice or dictation of their rulers. A conference was held in the Temple on the 6th of October, at which the matter was debated and resolved upon, and an epistle was put forth by Brigham Young to the Saints throughout the United States, announcing the determination to remove as early as the next spring; and they were urged to come forward and finish the Temple, and receive their endowments, before bidding a farewell to their beloved city. The place of destination at first contemplated was Vancouver's Island, near the mouth of the Columbia.

Among the curious things to be noted at this period was the excommunication from the Church of William Smith, the sole surviving brother of the prophet. This man, it seems, was ambitious of the succession, and, in the bitterness of his disappointment, had let out some unwholesome secrets in regard to the conduct of the twelve apostles, for which they consigned him over to the "buffetings of Satan;" and the language of the prophet Joseph, while pronouncing a blessing upon his brother, contrasts strangely enough with the denunciations subsequently showered upon the same subject. He became, in Mormon phraseology, an apostate, and spoke in utter condemnation of the designs of the leaders, representing "that it is their design to set up

an independent government somewhere in the neighborhood of the Rocky Mountains, or near California; that the plan has been maturing for a long time; and that, in fact, with hate in their hearts, skillfully kept up by the Mormon leaders, whose pockets are to be enriched by their toil, the mass of the Mormons will be alike purged of American feelings, and shut out by a barrier of mountains and Church restrictions from any other than *Mormon freedom*."

In January, 1846, the plan for removal became more fully developed, as appears by a circular of the High Council of the 20th of that month, in which they say:

"We, the members of the High Council of the Church, by the voice of all her authorities, have unitedly and unanimously agreed, and embrace this opportunity to inform you that we intend to send out into the Western country from this place, some time in the early part of the month of March, a company of pioneers, consisting mostly of young, hardy men, with some families. These are destined to be furnished with an ample outfit, taking with them a printing-press, farming utensils of all kinds, with mill-irons and bolting-cloths, seeds of all kinds, grain, &c.

"The object of this early move is to put in a spring crop, to build houses, and to prepare for the reception of families, who will start so soon as grass shall be sufficiently grown to sustain teams and stock. Our pioneers are instructed to proceed west until they find a good place to make a crop, in some good valley in the neighborhood of the Rocky Mountains, where they will infringe upon no one, and be not likely to be infringed upon. Here we will make a resting-place

until we can determine a place for a permanent location. In the event of the President's recommendation to build block-houses and stockade forts on the route to Oregon becoming a law, we have encouragements of having that work to do; and, under our peculiar circumstances, we can do it with less expense to the government than any other people."

In the same paper they make strong professions of loyalty to the government, notwithstanding the various injuries they had sustained, and deny that they have been guilty of the crimes laid to their charge. In reference to their property to be left behind, they say, "Much of our property will be left in the hands of competent agents for sale at a low rate, for teams, for goods, and for cash. The funds arising from the sale of property will be applied to the removal of families from time to time, as fast as consistent; and it now remains to be proven whether those of our families and friends who are necessarily left behind for a season, to obtain an outfit through the sale of property, shall be mobbed, burned, and driven away by force."

In reference to the conditions upon which they agreed to leave, they say, "We agreed to leave the county for the sake of peace, upon the condition that no more vexatious prosecutions be instituted against us. In good faith we have labored to fulfill this engagement. Governor Ford has also done his duty to further our wishes in this respect. But there are some who are unwilling that we should have any existence any where."

Brigham Young manifested much ability and forecast in the arrangements to remove a population of

some 15,000 souls to a new home beyond the Rocky Mountains. The Saints were divided into different companies, which were to emigrate at different times, so as not to be in each other's way. Places were selected in the Indian country, among the Omahas and Potawatomies, where different sections could make temporary settlements, as resting and recruiting-points, until their final removal could be practicable. Especial pains were taken to conciliate the Indians on the entire route; and so perfect were the arrangements in

LEAVING NAUVOO.

detail, that the degree of suffering was comparatively trifling, except what resulted from the persevering hostility of the people of Illinois. The first band, consisting of something less than 2000, crossed the Mississippi on the ice, in February, 1846. "To see," says the *Times and Seasons*, "such a large body of men, women, and children, compelled by the inefficiency of the law, and potency of mobocracy, to leave a great city in the month of February, for the sake of the enjoyment of *pure* religion, fills the soul with astonishment, and gives the world a sample of fidelity and faith, brilliant as the sun, and forcible as a tempest, and as enduring as eternity."

This pioneer band encountered much severe weather and suffering. Other detachments followed from time to time during the season. The Great Salt Lake Valley being ultimately fixed upon as the new Mormon Zion, an advance colony of about 4000 arrived there in July, 1847, and went to work diligently to irrigate the land and put in crops. They laid the foundation of Great Salt Lake City.

Those who still remained in Nauvoo continued their work upon the Temple, deeming the completion of that edifice as essential to the fulfillment of prophecy. This excited the jealousy of the people that they really did not intend to leave the state, and a thousand rumors were put into circulation that the main body would return with a horde of Indian warriors, and take signal vengeance for all their wrongs. But little was wanting to fan into a flame fiercer than ever the hatred which burned in the popular mind. One form of violence succeeded to another, still more flagrant, and finally

the luckless Saints who yet lingered within the walls of Nauvoo were regularly besieged in September, 1846, and, after fighting for two or three days, were driven from the place. They made their way in the best manner they could, under circumstances of much difficulty and suffering, to the temporary settlements west of the Missouri. It can never be too deeply regretted that such disgraceful scenes were permitted to occur. The Mormons had manifested their good faith by leaving as fast as practicable, and it was in the last degree cruel, cowardly, and brutal to attack a feeble remnant left behind. These lamentable occurrences gave some plausibility to the charge of religious persecution, which the Saints have not failed to make heard in all lands, and which has contributed so largely to an augmentation of their numbers.

Once more, then, we find these strange people fugitives from their homes, and now seeking an abiding-place deep in the recesses of savage life. The question naturally occurs, Were they really persecuted on account of their religion, or were their habits and practices such as made them intolerable in any civilized community? They had essayed to establish themselves in different states of the Union, and the result would seem to prove that, for some reason, they can not exist in contact with republican institutions—that they present a combination of the elements of popular superstition and fanaticism, which, in its constitution and government, must necessarily interfere with the rights of the citizen, and come into collision with the laws of the land. It was, in fact, the strange anomaly of an independent power within the bosom of the state,

which, like a camp of soldiers, believed itself entitled to live at free quarters upon the surrounding population.

At Palmyra, the character of Smith and his family were held in such light esteem, that he could make no proselytes, and he left voluntarily. At Kirtland, Ohio, the popular indignation on account of his alleged swindling operations, to say nothing of other things, reduced him to the vulgar necessity of running away. His disciples became fugitives from Missouri, because, in the language of Governor Boggs, "they had instituted a government of their own, independent of, and in opposition to, the government of the state." They were received in Illinois with open arms, and treated with an extraordinary degree of favor; but, in the end, were driven from the state, after the violent death of their prophet, and compelled to seek shelter behind the Rocky Mountains. And what was the true character of the community at Nauvoo? They admit themselves that their city had become the common resort of thieves, counterfeiters, &c., who sheltered their misdeeds under the bad name of the Saints. The most conclusive evidence, however, is furnished by their own apologist, Colonel T. L. Kane, who delivered a discourse before the Historical Society of Pennsylvania on the subject of the Mormon exode. He says:

"When the persecution triumphed there, and no alternative remained for the steadfast in the faith but flight out of Egypt into the wilderness, as it was termed, all their fair-weather friends forsook them. Priests and elders, scribes and preachers, deserted by *whole councils at a time;* each talented knave, of whose craft they had been the victims, finding his own pre-

text for abandoning them, without surrendering the money-bag of which he was the holder. One of these, for instance, bore with him so considerable a congregation, that he was able to found quite a thriving community in Northern Wisconsin, which I believe he afterward transplanted entire to an island in one of the lakes. Other speculative heresiarchs folded for themselves credulous sheep all through the Western country. One Rigdon, not long since, held a cure of them in our own state (Pennsylvania). Quite recently, an abandoned clergyman, who, shortly before the exode, was excommunicated for improper conduct, has presented a memorial to Congress, in which he charges the Mormons with very much more than he himself appears to have been guilty of. This abusive person, a former intimate of the Major-general James Arlington Bennett, lately on trial in New York, in company with a one-eyed Thompson of that city, is also the only surviving brother of the prophet Joseph Smith, and, as such, still claims to be the sole, true president, and genuine arch high-priest" (p. 86).

If the design of the author had been to prove that this community was composed of impostors and dupes, organized and systematized for mischief, like a prowling band of wolves, he could not have stated facts more germain to the matter. Here were, it seems, "*whole councils*," composed of "*priests and elders, scribes and preachers*," including William, the prophet's brother—leaders and rulers in Israel—high in office, and high in the confidence of the prophet, and who turn out to be the veriest knaves and villains in Christendom. This would seem to involve a pretty

thorough impeachment of Joseph's pretensions, who, as prophet-seer, had no right to be imposed upon by such "*fair-weather friends;*" and the contiguous population of Gentiles, who claimed neither the gift of prophecy nor seership, may well be excused for believing themselves cheated and robbed by the neighboring Saints.

It is a misnomer to say the Mormons have been persecuted on account of their religion. Religious persecution does not belong to the American mind. Aside from constitutional and statutory protection, all forms and creeds are tolerated, however ridiculous and absurd, provided their practical ultimation do not interfere with the rights of others. Here, however, lies one branch of the difficulty. Mormonism, unhappily, furnishes a justification to the conscience of the fanatical believer for the commission of all the crimes which have been charged to its account. But it is suggested, Why not bring the criminal to justice by indictment and trial? Why resort to force? Here lies another branch of the difficulty. A community like that at Nauvoo possessed almost unlimited facilities for the concealment of crime, in the first instance, and, in the end, for screening the detected offender from justice. A Gentile, whose horse had been feloniously taken from his stable, might trace it to the Mormon capital, but, once within its periphery, and all further trace would be lost: it was then as fruitless a task as hunting Indians in the everglades of Florida without the aid of bloodhounds.

It has been claimed that the hostility against the Saints was stimulated by mercenary men, who covet-

ed their lands and improvements. That it had no such incentive in Jackson county, is evident from the fact that a proposition was fairly made to purchase their property at double its value. The Mormons having rejected this proposition, and being finally compelled to remove under adverse circumstances, it is quite probable that selfish men took advantage of the emergency, in many cases, to buy out their titles at a cheap rate. Such things would happen in any community, and we can not suppose that a Western border population are any more free from unconscientious and grasping spirits than more refined societies. There is probably more foundation for the charge in the break-up at Nauvoo. Cases of individual wrong will always occur in civil commotions. Marauders will always be found, hovering, like carrion crows, around a field of battle, or a besieged city, watching their opportunity for plunder; but it would be short-sighted enough to believe that the war was instigated by them. These occurrences, however much to be regretted, are not to divert our attention from the original causes of the trouble, and these are to be found in the Mormon system itself —in its arrogant religious pretensions, its reeking licentiousness, and its general license to plunder the goods, and trample upon the rights of all "Gentile" communities with which it may happen to be in contact; and the authors and upholders of the imposture must be held accountable, as well for its remote and collateral, as its immediate consequences. It is not for them to complain that, in making war upon the social morality, and the civil and religious institutions of the country, they have not only lost the battle, but come out of the contest with diminished resources.

## CHAPTER IX.

### HISTORY CONTINUED.

Battalion for Mexican War.—Mormons arrive at Salt Lake.—Character of the Mormon Exode.—"Crickets."—General Address to the Saints.—"Perpetual Emigrating Fund Company," and "Public Works."—State of Deseret.—Territory organized.—Ceremonies on breaking Ground for the Temple.

THE fugitive Mormons established themselves at two different points in the Indian country, and, after a season of much privation and suffering, their affairs began to brighten. The Indians were friendly, their own industry and perseverance worthy of all commendation, the land was fertile, and their crops abundant.

It was during the fore part of their sojourn in this region that a Mormon regiment was recruited into the United States service for the Mexican war. This, like many other matters connected with the Saints, has been made the subject of much contradictory remark. They are fond of referring to it as a requisition made upon them by the government to test their loyalty, and their ready response to it is cited as strong evidence of their patriotic devotion to the country; and as this regiment was on its march to California at the period when the remaining Saints were driven from Nauvoo, it offered an opportunity for comment not to be neglected. In an address to the Saints in all parts of the world, Brigham Young certainly makes a strong point on this subject. After taking a retrospect of the

sufferings and persecutions of the Mormons, he says: "And, hard as it was to write it, it must forever remain a truth on the page of history, that, while the flower of Israel's camp were sustaining the wing of the American eagle by their influence and arms in a foreign country, their brothers, sisters, fathers, mothers, and children were driven by mob violence from a free and independent state of the same national republic, and were compelled to flee from the fire, the sword, the musket, and the cannon's mouth, as from the demon of death."

Some of the Mormon seceders represent that they intended to excite an Indian war, and furnished the men to lull suspicion, knowing that active service would in the end make them a well-disciplined corps. But it is not probable there was any settled purpose of the kind. Nor is it to be presumed that they felt much attachment to a country which they had over and over again doomed to destruction, and against which they habitually indulged in bitter complaints and denunciations. According to William Smith, the prophet Joseph's brother, the leaders intended to establish an independent government beyond the Rocky Mountains; and as the Great Salt Lake Valley, to which they were journeying, was at the time Mexican territory, there would seem to be good evidence to that effect. Their professions of loyalty and patriotism must therefore be received with many grains of allowance. Colonel Kane says: "At the commencement of the Mexican war, the President considered it desirable to march a body of reliable infantry to California at as early a period as practicable, and the known hardihood and habits of

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discipline of the Mormons were supposed peculiarly to fit them for this service. As California was supposed, also, to be their ultimate destination, the long march would cost them less than other citizens. They were accordingly invited to furnish a battalion of volunteers early in the month of July" (p. 27).

The transaction seems, then, one of convenience on both sides; the government wanted some good troops, and the Saints were willing to fight for pay, especially in the direction and against an enemy which harmonized so remarkably well with their ulterior designs. They were at that time, too, in great need of ready funds, and the bounty, or portion of the pay, which is said to have amounted to some $20,000, was paid to the authorities of the Church, and more than counterbalanced the inconvenience arising from the absence of that number of men.

Early in the spring of 1847, a pioneer band of one hundred and forty-three men, with seventy wagons, started on their westward journey, with all the means and appliances for forming a settlement. They reached the valley of Great Salt Lake in July, laid the foundation of their present capital, and put in extensive crops for the future necessities of the incoming Saints. Others followed at short intervals, and some four thousand people became the inhabitants of the valley during that year. In 1848, nearly all that remained made their way to the new land of promise. Fortunately, the land cost them nothing, and all the money and goods saved from the wreck of their property at Nauvoo they were able to devote to other uses than acquiring a property in the soil.

This was a remarkable exode, in respect to its numbers, the motives by which they were stimulated, and the admirable manner in which it was effected; but it is still more remarkable, in a country where a ceaseless tide of emigration has been for years, and still is, surging from the east to the west, under no greater stimulus than the love of change or hope of gain, that this particular case should be singled out as "not paralleled in the history of mankind since Moses led the Israelites from Egypt." In fact, the task was comparatively an easy one. The whole history of Mormonism is a continuing illustration of the prodigious power of religious fanaticism over the mind. It required no greater effort to induce the Mormons to remove from Nauvoo to Salt Lake than from their previous homes to the gathering-place of the Saints for the time, nor so great, because the concentrated enthusiasm of the multitude easily sways and carries along individual minds. There was skill and good management in details, which enabled large masses to emigrate in safety; but the way had been fully explored. Thousands of families had previously, in small bands, performed the tedious journey to Oregon, without the stimulus of religious enthusiasm, running the gauntlet of Indian hostilities under far more discouraging circumstances, and strewing the interminable road with frequent evidences of suffering and mortality. The Mormons accomplished *one half* of this journey in bands too powerful to be molested by Indians, united by the same religious faith, and under the control and direction of a single will.

Perhaps the traveler who threads his way over the

CROSSING A RIVER.

same journey, breathes the same pure, joyous, bracing air, hunts the same game, and gazes upon the same spreading plains and cloud-capped mountains, may not be able to see and appreciate the peculiar wonders with which the Mormons' pilgrimage may be legitimately invested. The Saints, however, are exceedingly fond of the marvelous. In their eyes it was a flight into the wilderness from a storm of religious persecution, and was attended with uncommon dangers, and surrounded with uncommon protection. If the cloud by day, and pillar of fire by night, were not actually visible to mortal sight, they were no less really present, and the exode and its results were attended with miracles and wonders. On the arrival of Brigham Young with the first presidency in the valley, he was too sick to be able to rise from his carriage-bed; but when the party reached a particular spot, he became suddenly restored, rose up, and, directing attention to the top of a high mountain peak, proclaimed that he had in vision seen the prophet, Joseph Smith, standing there, pointing down to the spot then occupied by them as the site of the future Temple. It is needless to say that this place is Temple Block, on which the sacred edifice is now being built.

The year 1848 was one of privation and suffering prior to the maturing of the growing crops. Among other discouraging incidents, a curious kind of "cricket" made its appearance in myriads, manifesting all the destructive properties of the locust of Eastern countries. All vegetation was swept clean before its frightful progress as effectually as the grass before the scorching fury of a prairie conflagration, and the crops

put in with so much toil, and on which so much depended, were fast disappearing. Suddenly, however, flocks of white gulls floated over the mountain tops, with healing in their wings, and stayed this withering destruction by feasting upon the destroyer. It is no matter for wonder that the leaders should place this in the list of miraculous interpositions in their favor, nor that the mass of the Saints should implicitly believe that the gulls were hatched into sudden maturity for the occasion; but it is a little strange that one, of the evident intelligence of Colonel Kane, should speak of these fowl as "before strangers to the valley."

The crickets and the gulls have been annual visitors since, as they were before, the bane and the antidote together; and the Mormons have been able to raise enough to supply not only their own wants, but a surplus for the emigrants to California and Oregon.

After the pioneer company reached Salt Lake Valley, and commenced a permanent settlement, another address was issued to the Saints all over the world. This address is very long, and embraces a great variety of subjects relative to the gathering of the Saints in their mountain Zion. The design of Brigham Young did not end in merely escaping from persecution—it had been foreshadowed by William Smith—it was to found an independent state; and this address develops the comprehensiveness of the plan. The Saints were not only required to assemble at the common centre, but to come provided for all possible emergencies. The following will be sufficient to give the reader an idea of its scope and compass:

"And to all the Saints in any country bordering

upon the Atlantic, we would say, pursue the same course. Come immediately, and prepare to go West, bringing with you all kinds of choice seeds of grain, vegetables, fruits, shrubbery, trees, and vines—every thing that will please the eye, gladden the heart, or cheer the soul of man, that grows upon the face of the whole earth; also, the best stock of beast, bird, and fowl of every kind; also, the best tools of every description, and machinery for spinning or weaving, and dressing cotton, wool, flax, and silk, &c., &c., or models and descriptions of the same, by which they can construct them; and the same in relation to all kinds of farming utensils and husbandry, such as corn-shellers, grain-thrashers and cleaners, smut-machines, mills, and every implement and article within their knowledge that shall tend to promote the comfort, health, happiness, or prosperity of any people.

"It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, &c., to present to the general Church Recorder when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation.

"Let all Saints who love God more than their own

dear selves—and none else are Saints—gather, without delay, to the place appointed, bringing their gold, their silver, their copper, their zinc, their tin, and brass, and iron, and choice steel, and ivory, and precious stones, their curiosities of science, of art, of nature, and every thing in their possession or within their reach, to build in strength and stability, to beautify, to adorn, to embellish, to delight, and to cast a fragrance over the house of the Lord; with sweet instruments of music and melody, and songs, and fragrance, and sweet odors, and beautiful colors, whether it be in precious jewels, or minerals, or choice ores, or in wisdom and knowledge, or understanding, manifested in carved work, or curious workmanship of the box, the fir, and pine-tree, or any thing that ever was, or is, or is to be, for the exaltation, glory, honor, salvation of the living and the dead for time and all eternity."

The address manifests much tact and ability, and was well calculated to promote the objects intended. It winds up with the usual high *pretenses* to a love of order and morality which has ever distinguished the *preaching* of this anomalous community:

"The kingdom of God consists in correct principles, and it mattereth not what a man's religious faith is—whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint, or 'Mormon,' or a Campbellite, or a Catholic, or Episcopalian, or Mohammedan, or even Pagan, or any thing else. If he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him as he stands by us in these things;

for every man's faith is a matter between his own soul and his God alone. But if he shall deny the Jesus—if he shall curse God—if he shall indulge in debauchery, and drunkenness, and crime—if he shall lie, and swear, and steal—if he shall take the name of the great God in vain, and commit all manner of abominations, he shall have no place in our midst; for we have long sought to find a people that will work righteousness—that will distribute justice equally—that will acknowledge God in all their ways—that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth."

It is owing to the comprehensive views of this address being measurably carried out that we find so many of the means and appliances of civilized life in the Great Basin. Flouring-mills have been erected upon some of the numerous streams which pour down from the mountains, sufficient to meet the wants of the people; and a few saw-mills have been put up at points where the scanty timber is to be found in most abundance. Other mechanical employments are also in operation to an extent equal to the wants of such a community.

The Saints went on gathering as fast as distance and other circumstances would permit, in obedience to the injunctions of the reigning prophet. But many were poor, and, especially in Great Britain, unable to defray the expenses of so great a journey without aid from the Church. This gave rise to two institutions, "The Perpetual Emigrating Fund Company," and

"The Public Works," which, in connection with "The Tithing-office," are now engines of state in the hands of the ecclesiastical despotism existing in Utah. The subject is thus alluded to in a letter from Brigham Young, dated October 14th, 1849, to Orson Pratt, then in England:

"You will learn from our general epistle the principal events occurring with us; but we have thought proper to write you more particularly in relation to some matters of general interest—in an especial manner, the perpetual emigrating fund for the poor Saints. This fund, we wish all to understand, is perpetual, and, in order to be kept good, will need constant accessions. To further this end, we expect all who are benefited by its operation will be willing to reimburse that amount as soon as they are able, facilities for which will, very soon after their arrival here, present themselves in the shape of public works."

These "Public Works" were soon after permanently established, under the direction and control of the Church. They consist of work-shops, built on Temple Block, in which various mechanical trades are carried on as systematically as in manufacturing establishments in the States. The poor emigrating Saint is, through the "Perpetual Emigrating Fund Company," furnished with the means of performing the great journey, but, when he gets to Zion, he is without food, raiment, or shelter. A house is speedily built for him, and he is placed in the "Public Works" to work out the debt, during which process he is furnished with the necessaries of life from the Tithing-office, to the amount of a moiety of the value of his labor; and as

he is charged enormously for what he receives, as well as a tithe of his labor, he is in a state of almost hopeless servitude; like the frog in the well, which fell back one foot at night for every two feet hopped out in the daytime, his final extrication is hedged around with discouraging drawbacks.

The Mexican war terminated, and the members of the Mormon battalion straggled back, part of them to Utah, and part remained in California. The treaty of Gaudeloupe Hidalgo followed, and the Saints still found themselves within the dominions of the great persecuting republic, from which they had made such persevering efforts to escape. But they were by themselves, in the fastnesses of the mountains, excluded from observation, and secure, at least, from present molestation; and the next best thing to becoming a state independent of the Union, was to become an independent state of the Union. Brigham Young hastened, therefore, to organize the new State of "Deseret," under a Constitution, with the following boundaries: "Commencing at the 33d degree of north latitude, where it crosses the 108th degree of longitude, west of Greenwich; thence running south and west to the northern boundary of Mexico; thence west to, and down the main channel of the Gila River, on the northern line of Mexico, and on the northern boundary of Lower California to the Pacific Ocean; thence along the coast northwesterly to 118 degrees 30 minutes of west longitude; thence north to where said line intersects the dividing ridge of the Sierra Nevada Mountains; thence north along the summit of the Sierra Nevada Mountains to the dividing range of mountains

that separates the waters flowing into the Columbia River from the waters running into the Great Basin; thence easterly along the dividing range of mountains that separates said waters flowing into the Columbia River on the north from the waters flowing into the Great Basin on the south, to the summit of the Wind River chain of mountains; thence southeast and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico from the waters flowing into the Gulf of California, to the place of beginning, as set forth in a map drawn by Charles Preass, and published by order of the Senate of the United States in 1848."

The term "Deseret," in Mormon language, is said to signify the "Land of the Honey-bee;" yet, strange to say, this useful insect, typical of order and industry, is unknown in the Great Basin. One of the emigrating bands of the Saints took in three hives, one of which, with great care and management, survived the severe winter of 1849–50; but, unluckily, in the ensuing summer, this hive was found one morning some distance from its proper place, robbed of its sweets, and the poor bees scattered abroad.

The bounds of the State of Deseret would probably have been found to contain the requisite numbers for admission into the Union; but Congress wisely concluded to shear this ambitious stranger of her self-constituted proportions, and wait until the Saints should give some better evidences of good citizenship before investing them with the full panoply of state sovereignty. The present Territory of Utah was organized in 1850 under an act of Congress, soon after which Brig-

ham Young was appointed Governor by the President.

In the summer of 1851, the Legislative Assembly was elected under the Territorial Bill, and held its first session in the following fall and winter; and from this period the laws of the United States have been *nominally* in operation—what the *reality* is in this respect will appear more fully as we proceed.

After the confusion incident to the influx of large numbers had measurably settled into something like order, Brigham Young turned his attention to temple building, which seems ever to have been the focal point of Mormon fanaticism. Temple Block, to which the index finger of the martyred Joseph had pointed from Ensign Peak in Brigham's vision, was duly set apart and consecrated for sacerdotal purposes. A tabernacle was speedily built for present use; but the Temple, without which the dead could not be baptized from Purgatory, required deliberation and time to erect upon a scale of grandeur equal to the present prosperity and anticipations of the future greatness of the Saints. A wall, surrounding the whole block, of reddish sandstone, handsomely dressed, was nearly completed on two sides up to the spring of 1853. Every step in the progress of this mighty edifice and its appurtenances has been commemorated by imposing ceremonies in the presence of multitudes. The one witnessed by the author, on the occasion of breaking ground for the foundation of the building (February 14th, 1853), will give the reader some faint idea of the *modus operandi* by which "Latter-day" fanaticism is kept up to its fever heat.

The day was superbly fine, the atmosphere without a cloud, and the panoramic view such as no other place can exhibit. The mountains east, west, and south were covered with snow, and glittered gloriously in the sun. The ceremonies were to commence at eleven o'clock. Before the hour a great multitude assembled, to the amount of some thousands, with a large infusion of women and children. A stake was driven down at the point intended for the centre of the building. Two large brass bands were in attendance, and discoursed good music, among which was our old acquaintance "Hail Columbia!" A wagon was stationed at an appropriate place, as a stand for those who were to conduct the exercises of the day. At the appointed time, the Governor took his station and addressed the multitude. The tenor of his remarks was: That they were now about to make a third attempt to build a Temple; that they had tried twice before, but had not been permitted to finish one and enjoy it any length of time; that it was the duty of the brethren to go on with the work, even if it should cost a million, and they knew they were to leave it the day after its completion; that, if they were destined to leave it, it would be their duty to leave it with cheerfulness; that some might wish to know what his knowledge was on the subject—whether he had had a revelation as to the site of the Temple; that, for seven years past, the very spot had been present in his mind, in dreams and visions, notwithstanding individuals had gone in different directions to hunt out a place, and if they wished him to write out the revelation, he would do so; but that no revelation or command was necessary—the

people were bound to build a temple without any—they might as well ask for a revelation to build a house for themselves. He took them to task for not promptly paying their tithes; said if the tithes were paid, as they should be, there would be no need of extra contributions to go on with the building. Once, and but once, he excited a laugh in the crowd, but it was done in a way which harmonized well enough with the time and occasion. He said there were very many present who had not the rare privilege of being persecuted by mobs, &c., but that they need not give themselves any uneasiness, as their time would come yet, in some form or other.

The Governor speaks easily, has a ready flow of words, and a voice of sufficient compass for out-door speaking. He is not what would be called an eloquent or impassioned speaker in the States. He is very self-possessed, and his manner is deliberate and argumentative. He was listened to with the most profound attention, and evidently has the most unbounded influence with the people.

After the address succeeded a prayer by Elder Kimball, very much in the manner of prayers on such occasions. There were some allusions which a stranger to the Mormon creed would not have understood; for instance, he thanked the Lord, among other things, for our *tabernacles*. This was in reference to their doctrine, that our *spirits* existed as intelligent beings long before our bodies, which they call *tabernacles;* and that the spirits enter into these tabernacles for the purpose of having an earthly body in the resurrection. The address and prayer, with intervening music, being

ended, the ceremony of excavating was commenced by the Governor, who was succeeded by the twelve apostles, each throwing up a small quantity of earth; after which the assembly was dismissed. The ceremonies were imposing, and there was an evident manifestation of the tremendous power of religious enthusiasm under the direction of a single will. I am but little learned in scientific phrenology, but I think the ready eye of one of our Fowlers would have detected the organs of veneration and marvelousness prominently developed, while the heads of the multitude were uncovered during the prayer.

It is not to be supposed that such a ceremony could pass without something of the marvelous. A gold dollar was found by the prophet-Governor while engaged in the work, which was, of course, seen by one of the twelve to drop from the clouds, and was interpreted to mean that the Saints were to be amply supplied with funds for this glorious work.

## CHAPTER X.

### GOVERNMENT.

Priesthoods.—The President is Prophet and Seer: his Power.—Tithing.—Individual cases.—Tithing-office.

THE government of the Mormon Church, like its doctrines, has been a matter of after-thought. At first it was simple enough, consisting of the prophet as the supreme head, and the leading men as priests under him, without division into particular orders. As the tide of success, however, began to elevate him upon its swelling flood, and visions of ambition and power floated through his brain, his ideas of government rapidly swelled and expanded, like an anaconda in swallowing a captive tiger. As multitudes gathered into the new Zion and its numerous stakes, they could not be moulded to the prophet's will and controlled without a regular system. This has given rise to a very singular machinery of Church government, part of which is apparent, and part, consisting of secret initiatory ceremonies, is sedulously guarded from profane curiosity.

That which is open to observation has been duly established by revelation, and consists of complicated and imposing machinery; and there is probably no government in the world so well calculated to concentrate despotic power in the hands of a few. There are two priesthoods in the Church—the Melchisedek and

the Aaronic (which latter includes the Levitical). All other authorities are appendages to one or the other of these priesthoods. Each priesthood holds the keys of the peculiar mysteries which it has in charge. The *key* is an important emblem in Mormon symbolics. All heavenly mysteries are duly locked up, and can not be opened except by the agent who is authorized to hold and use the key.

The Melchisedek is the superior priesthood, and consists of high priests and elders; the Aaronic is inferior, and made up of bishops, priests, teachers, and deacons. The Melchisedek priesthood is clustered about with holy sanctions and sublime mysteries, which strike awe into the minds of the simple-minded believers:

"And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of God, and God under the hand of Esaias, and Esaias received it under the hand of God; Esaias also lived in the days of Abraham, and was blessed of him; which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood, by the commandments of God, by the hand of his father Adam, who was the first man; which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years."

"The power and authority of the Melchisedek priesthood is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, and to enjoy the communion and presence of God the Father, and Jesus Christ the Mediator of the new covenant." (*Doctrines and Covenants*, p. 101.)

"The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the Gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments." (P. 102.)

These priesthoods have their presidencies, which control them and all below them. The bishopric is the presidency of the Aaronic priesthood, and hold the keys of the same.

The very apex of the pyramid is the presidency of the Melchisedek priesthood, and consequently of the whole Church. This is the quorum of three, and is commonly called the *first* presidency, which is the highest authority for the final decision of all questions, and to whom all persons in the Church are subject.

There are also twelve apostles, called also a quorum, who are, in theory, equal in power to the presidency of three; though this is by no means the case in practice. Their decisions, to be of equal weight, must be unanimous, and of the whole body; and as it is their more especial business to go into all the world and preach, under the direction of the first presidency, it is very seldom that they can exercise much effective power.

There are also quorums of seventies, who, in theory, may decide matters for the Church, under the same qualification of unanimity. These seventies are traveling quorums for preaching under the direction of the twelve, as the latter are under the direction of the three. A general assembly of all the quorums constitute the spiritual authorities of the Church.

In extraordinary cases, a high council is convened. This tribunal was organized in 1834 by revelation, as follows:

"1. This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jr., by revelation, and proceeded to organize the high council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. The high council was appointed by revelation for the purpose of settling important difficulties which might arise in the Church, which could not be settled by the Church or the bishop's council to the satisfaction of the parties.

"2. Joseph Smith, Jr., Sidney Rigdon, and Frederick G. Williams, were acknowledged presidents by the voice of the council; and Joseph Smith, Sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jared Carter, Oliver Cowdry, Samuel H. Smith, Orson Hyde, Sylvester Smith, and Luke Johnson, high priests, were chosen to be a standing council for the Church, by the unanimous voice of the council."

Each quorum has its president; and the president of the quorum of three is the president of the high council, and over all the Church, from whom "comes the administration of ordinances and blessings upon

the Church, by the laying on of hands." Joseph Smith was the first president; Brigham Young is the present one.

The president is "the seer, revelator, and prophet, having all the gifts of God, which he bestows upon the head of the Church." As president of the high council, he may, "in cases of difficulty respecting doctrine or principle, inquire and obtain the mind of the Lord by revelation."

The prophet Joseph was very careful to secure this feature of absolute power, the obedient oracle, of course, always giving the requisite response. In April, 1830, it uttered as follows:

"Behold, there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church, through the will of God the Father, and the grace of our Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith." (*Doctrines and Covenants*, p. 265.)

And in September, 1830, the following important enunciation was given on this point:

"But behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this Church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations with power and authority unto the Church. And if thou art led at any time by the Comforter to speak or teach, or at all times

by the way of commandment unto the Church, thou mayest do it; but thou shalt not write by way of commandment, but by wisdom. And thou shalt not command him who is at thy head, and at the head of the Church; for I have given him the keys of the mysteries, and the revelations, which are sealed, until I shall appoint unto them another in his stead." (*Doctrines and Covenants*, p. 272.)

The Church assemble in conference every half year, and go through with the ceremony of re-electing the prophet as president of the Church; but this is the merest formality in the world, as nobody dreams of trying to reverse the Lord's appointment. Like the parishioners of Knocktarlittie, who always elected the candidate of the Duke of Argyle, the Saints are equally ready to ratify the nomination of the celestial caucus.

By reason of these exalted gifts, the president, in fact, controls and governs the whole Church, the several quorums being the mere instruments of his will. The government of the Mormons has, therefore, from the beginning, been a species of absolute theocracy, or very nearly so. This absolutism has been preserved by various expedients, as the putting forth of revelations from time to time, the performance of miracles by healing the sick, preaching in unknown tongues, and other forms of popular imposition; keeping up a prying system of espionage; sending off turbulent spirits on distant missions; and, more especially, the absorption of nearly all the wealth of the members, under an improved system of tithing and other forms of ecclesiastical appropriation. Some idea of the power

claimed by and for the reigning prophet may be gathered from their own statements.

"Who gives me power that, 'at the pointing of my finger,' the hosts of Israel move, and at my request the inhabitants of this great territory are displaced? that at my command they are here? Who gives me that power? Let the world inquire. It is the God of heaven; it is the Spirit of the holy Gospel; it is not of myself; it is the Lord Jesus Christ trying to save the inhabitants of the earth." (*Remarks of Brigham Young, Deseret News, August 26th*, 1852.)

"When God calls a man to preside, he gives him wisdom to preside, so heap the balance on to me." "I have not the least fear of any division in this Church, for I can turn them whithersoever I will, Amen." (*Same, Deseret News, November 6th*, 1852.)

"Jesus sought to do the will of his Father in heaven; so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of Brother Brigham, for he reveals to us the will of God, which is his will. We will do his will as an elder, as a prophet, as an apostle of Jesus Christ, holding the same keys that Peter of old held, the same that Joseph Smith held as an apostle. You all believe this, don't you, without an exception? Well, if this is your faith, if this is your determination, I want you should manifest it by raising your right hands, and saying AY. [A literal forest of hands was the result of this call, and the spacious hall trembled when a simultaneous 'ay' burst from the mouths of over 2000 persons.] There it is, and it can not be any other way." (*Speech of Eld. Kimball, Des. News extra, Sept. 14th*, 1852, p. 1, 2.)

Those turbulent and ambitious spirits who are restive under superior authority, human or divine, are generally disposed of by sending them as missionaries into foreign countries; and as the most troublesome of these are from the United States, there is not the same effort as formerly to make converts in this country. Of the eighty missionaries sent away in the fall of 1852, only three were sent to the States—one to Texas, one to Washington, and one to St. Louis; the last two being rather intended as resident agents than missionaries. It has been found that the English laboring classes are more amenable to authority, and submit more quietly to tithing and other burdens, and are less startled at the innovations upon the common rules of morality, than the more astute, enterprising, and self-reliant Yankee. And as the South Sea Islanders and Chinese are supposed to be exceedingly plastic on all these points, so important to the welfare of Mormondom, considerable efforts have been made to make proselytes among them.

Tithing, in the Mormon hierarchy, is a regular system of the appropriation of the mass of individual property for the support and aggrandizement of the prophet and his priesthood. In the Jewish Church it was the devotion of a tenth of the increase to sacerdotal purposes. We shall see how much the system has been improved upon by the modern prophet and his coadjutors. By a revelation of February, 1831, Smith discovered that those having property should convey it to the bishop and his counselors for the support of the poor, for the purchase of lands for the public benefit of the Church, and building of houses of worship, &c.

In August, 1831, it was revealed that "all the moneys which can be spared, it mattereth not whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive."

In July, 1838, this important branch of the new dispensation assumed a more definite shape as follows:

"In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties for a tithing?

"1. Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church; and this shall be the beginning of the tithing of my people; and after that, those who have been thus tithed shall pay one tenth of all their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"2. Verily, I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you." (*Doctrines and Covenants*, p. 430.)

The key of this riddle very much depended on the true meaning of the words "*surplus properties;*" and as the point has been construed by those whose pockets were to be replenished from this source, it has been found to signify the complete stripping of the Latter-day dupe of nearly all his available means. On this subject, Elder Phelps, at the September Conference, 1851, discoursed as follows:

"I stand before you to address you on one of the most important acts of life that tends to salvation. *Pay your tithing.* Yes, from this day, and from this place, let every elder of Israel carry this glad tidings with the Gospel of repentance, *that all that pay their tithing shall not be burned,* if they obey the ordinances of the Lord. Let every elder, as soon as a convert to the truth of Jehovah is washed from his sins, teach this standing law." Here he quotes the above revelation, and then proceeds thus: "This is plain language; all the 'surplus property' of a Saint belongs to the Lord, or, in other words, to the Church of Jesus Christ of Latter-day Saints. Then, if an elder baptizes a person worth $10,000, and he only needs $5000 to bring him and his family to the valley, and situate himself with a house and farm, and the necessary appendages to obtain his living, $5000 is the amount of his surplus property to be consecrated to the work of the Lord. So with the man worth $100,000, that needs only $10,000 for himself, $90,000 belongs to the Lord, or to the Church for the public works, as directed by the presidency. What next? In the first case of the $5000 for individual benefit, that comes under the head of 'interest' to be tithed annually, and actually means *my portion, my part or lot,* and is the 'increase.' Grain, hay, cattle, swine, stock of every description, poultry, fruit, yea, every thing animal or vegetable, together with all the time not employed in producing these commodities, are to be tithed annually while the Saints occupy the earth in the flesh. If he has no property, and is sound in body, then every tenth labor-day belongs to the Lord." (*Deseret Almanac,* 1852.)

How much a man needs for himself is a question to be decided by "council;" in other words, by the reigning prophet, who, being guided by revelation, can not err. If all is taken, he has no right to complain, because it is revealed to the prophet that property is an injury to him, and he promotes his temporal and future welfare by taking it from him. All good Saints bear this denuding process with exemplary patience. The discontented are made to feel the ten thousand annoyances which may be brought to bear upon them in a community so secluded and so organized; and if they prove too refractory, they are handed over to the tender mercies of the Danites.

This system of plucking, under one pretext or another, has been a distinguishing trait of Mormonism from its commencement. Any number of cases are related at Salt Lake City, a few of which will suffice for the present purpose.

A woman by the name of Vienna Jaques—a square-built, angular Yankee, claiming to be a lineal descendant of John Rogers, of Smithfield memory—was a resident of the city of notions, when she was made a hopeless captive by one of the earliest Mormon missionaries. She "*gathered*," as in duty bound, at Kirtland, then one of Zion's stakes, with her little fortune, consisting of about $1500 in ready money. The prophet Joseph was, of course, always in want of money; and, like the sink of Mary's River, which absorbs the confluent waters, had a ready skill in extracting from his followers both moieties of their goods and chattels. In due time, the treasures of Sister Vienna were transferred to Joseph's coffers, and she became his creditor,

and enjoyed the superior unction of becoming a resident in his family. He, however, tired of her presence, and unceremoniously got rid of her and the debt too by one of those celestial responses which never failed him in time of need. The divine rescript ran as follows:

"And again, verily, verily, I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily, I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop, that she may settle down in peace, inasmuch as she is faithful, and not be idle in her days from thenceforth." (*Doctrines and Covenants*, p. 332.)

Vienna, in obedience to this command, straightway gathered with the Saints in Missouri; and, as her health was good, and her habits industrious, she managed to gain a livelihood. She has since followed the fortunes of the Saints in all their varying phases, and is now industriously earning her living as a nurse at Salt Lake City—proud that her means have been devoted to Joseph's use—doubly proud that she has been made the subject of a revelation from heaven, and ready to do vigorous battle with any one who ventures to intimate that the whole concern is a veritable humbug.

The case of Captain R****l attracted some attention in the winter and spring of 1853. This gentleman had been a sea-captain, was a resident of one of the British North American provinces, and had amassed a

large fortune. His mind, being afloat on religious subjects, was excited with the idea that the last days were at hand, and that the Latter-day Saints enjoyed open communication with heaven, through the medium of their prophet. So rich a galleon was a tempting prize for missionary privateering; and a few extra broadsides, in the shape of miracles, and other *et cetera*, reduced the gallant captain to submission. Among the many inducements held out for his gathering with the Saints was, that a project was on foot to establish the business of manufacturing sugar from the beet root, on a large scale, in the valley, which would furnish a favorable opportunity for the profitable investment of his capital. Seduced by these representations, he was induced to make heavy advances for the purchase and transportation of the sugar machinery, with the understanding that he was to have a joint-stock interest in the concern, in proportion to the amount invested. His advances are said to have amounted to over $20,000. He repaired to the valley in the fall of 1852, for the double purpose of gathering with the Saints, and looking after his interest in the sugar business. The machinery came, too, but was unceremoniously turned into the public works as the property of the Church; and the captain was given to understand that, instead of making himself the member of a joint-stock company, he had only obeyed a law of tithing, which required an appropriation of his "*surplus properties*." This did not at first satisfy him, and it was generally understood that he would leave the valley in the spring in disgust; but, as he had other "surplus properties," he was in some way prevented from going; whether

by a revelation to suit his case, as in the instance of Sister Jaques, or how, has not been permitted to transpire.

A Mr. C****d, an Englishman of fair fortune, is a fellow-sufferer in the sugar business, and is understood to have advanced large sums; but he is in a much more disagreeable fix. In an unguarded moment, he was seduced to enter more deeply into the mysteries and privileges of the Saints by taking a wife. This, however, would not be worthy of notice, were it not for the material fact, that he has a wife living in England, where there are sharp laws against bigamy. He is from henceforth as helpless a prisoner at Salt Lake as the poor whale stranded upon the beach, which can neither fight nor swim.

A large building has been erected at the capital for a tithing-office, in which one tenth of the grain, beef, pork, butter, and every other product of labor, is received and stored; and in the same building are kept accounts with every member of the Church, in which the amount of the produce of each one is carefully ascertained, and he is charged with one tenth of every thing, including his labor, and credited with what he pays. Branch offices are kept at the principal villages and settlements, from which reports are made. In this manner the presiding prophet is kept perfectly posted up, not only in regard to the condition and prospects of each one, but made speedily aware of the growth and extent of any sentiments of disloyalty to the Mormon rule.

This complete reduction of all its parts to a dependence on its head runs through all the ramifications of

the Mormon hierarchy, and probably forms a more perfect blending of Church and State than the world has ever yet seen. The temporal affairs of the community and all its members are governed by its ecclesiastical organization, which, in practice, is absolute, stern, unrelenting, and cruel. A Saint can neither marry, or get divorced, or sell his property, or successfully transact business, or leave the Great Basin, without the consent or against the advice of "*council*." The laws of Japan are not more minute and searching in their operations.

## CHAPTER XI.

### GOVERNMENT.

Legislative Assembly.—Governor's Message, 1852.—Legislation proceeds from the Church.—No Freedom of the Ballot-box.—Crimes.—Murder of Hatch.—Case of Goodyear.—Joe Bankhead.—Better Treatment of Emigrants.—Thieving.—Different Classes of Mormons.

THE Territory of Utah is organized as such under an act of Congress, and, theoretically at least, the laws of the United States applicable to territories are therein administered. Under the organic act, a Legislative Assembly was elected in the summer of 1851, and held a session in the following autumn and winter. At this session they passed a small body of laws, embracing the usual range of legislative action—the organization of the courts of justice—the punishment of crime (except *bigamy*)—the administration of estates—the incorporation of cities—the construction of roads and bridges—the training of the militia, &c., &c.

Legislative action, both in form and substance, is not very dissimilar from those of other territories, except that it is obviously controlled by the Church. The second Legislative Assembly met on the 13th of December, at the Council House. This building was originally erected for Church purposes, but has been purchased by the Territory, and is now used as a State House, library, &c. The Legislative Assembly is divided into the Council or Upper House, consisting of thirteen members, and the House of Representatives, of twenty-six members. After the organization of the two houses, they came together in joint session to receive the Governor's message. The Governor, on being notified of the hour, came in, and was seated in the speaker's chair. On being asked if he had any communication to make, he handed his message to the president of the Council, who handed it to the clerk of the House, and the same was read. The message is much longer than necessary for the amount of matter contained in it, and, as a literary production, is open to criticism. Take the following ambitious gem as a sample:

"Hence, also, the fanatical bigot, with the spirit of Northern supremacy, seeks to enwrap with sacrilegious flame the *altar* of his country's liberties, offering an unholy sacrifice, which, arising in encircling wreaths of dark and turbid columns, emitting, in fitful glare, the burning lava, betokens erewhile her consummation."

His excellency must have lapsed suddenly into his ecstatic state as a seer when he penned this "turbid" prophecy.

In reference, however, to the practical sense and

wisdom of the most of its suggestions, it is a creditable document. He calls the attention of the Legislative Assembly to the most important points of interest, such as making ferries and bridges over the principal rivers; promoting the working of the iron and coal mines in Iron county; encouraging domestic manufactures in all its branches; the necessity of simplicity and precision in legislation, and certainty in the administration of the laws; and the importance of education. He is severe on California and her gold; but it must be remembered that his Mormon excellency has had a difficult task to keep his flock together in the vicinity of the great El Dorado. He raps Congress soundly over the knuckles for President-making, and paying the Utah officers so shabbily. This may seem in bad taste for a mere territory, but the Governor claims that she is "a part of the grand *confederacy* which has so long embellished the *national galaxy*;" so there is no more to be said.

In two or three days after the organization of the two houses, the Governor made a speech to them in joint session, in reference to their mode of doing business. This was deemed of so much importance, that one hundred copies were ordered to be printed for the use of the members. Here it is *verbatim:*

"Previous to opening the business to be considered by this Assembly, and as all the members are not present, I wish to offer a few words for your guidance as members of a law-making department. Men who are not capable of governing themselves — of behaving themselves as gentlemen ought to behave, are utterly unprepared to make laws for others. If you will look

upon Congressional practices, it is plain that printed rules for the government of legislative bodies have been the most fruitful source of vexatious debate and shameful strife. The second reading of an act by sections is now to be brought before this assembly. We would like to hear any objections that can be made to this act, or to any part of it; which objections must be made at the time the section is read, so that, in the third reading, the bill may not be delayed in its passage. Find no fault until you can make a motion for the betterment of the bill or section. If you can not improve it, let it alone until you can."

The result of these "*few words for your guidance*" was, that the Legislative Assembly ceased all further talk about rules, and went through the session without them. Nor did this instance of executive interference strike any one of the members as extraordinary or improper. All legislation, in fact, proceeds from the Church—or, more properly, from Brigham Young, who is at the head of the Church. The passage of an act against his known wishes would, in Utah, be considered an idea altogether too preposterous to be for a moment entertained; and such must continue to be the case, so long as the Church is the controlling power in the Territory. In such a community, legislation and the administration of the laws have no force or vigor, except so far as they harmonize with its ecclesiastical policy. They are forms, but forms without life, except such as is breathed into it by the prophet of the Lord. Their forms and proceedings are convenient enough in cases and controversies where there is no particular interest or policy to thwart their operation, and a snug

little fund is annually drawn from the national treasury to defray the expenses. The Governor, and the secretary, and the judges, and the public prosecutor, and the marshal, are all there in solemn array, like wax figures in a museum; and legislators hold their sessions—and courts are organized—and grand juries are charged to be vigilant in presenting the criminal for trial. But, notwithstanding all this imposing machinery, neither life nor property is any the more secure from the hatred or grasp of the Church. That is above law, and controls the consciences and acts of its members at will.

The members of the Legislative Assembly are elected by the people; but the nominees of the Church are sure to be chosen. To render assurance doubly sure on this point, the following curious provisions are embodied in the act regulating elections, passed January 3, 1853:

"*Sec.* 5. Each elector shall provide himself with a vote, containing the names of the persons he wishes elected, and the offices he would have them to fill, and present it, neatly folded, to the judge of the election, who shall number and deposit it in the ballot-box. The clerk shall then write the name of the elector, and opposite it the number of his vote.

"*Sec.* 6. At the close of the election, the judge shall seal up the ballot-box, and the list of the names of the electors, and transmit the same, without delay, to the county clerk."

By this ingenious contrivance, it is known whom each elector votes for, and the dangers of a free exercise of the rights of suffrage averted.

In a territory so governed, it will not excite surprise that cases of extortion, robbery, murder, and other crimes, should occur, and defy all legal redress; or that the law itself should be made the instrument of crime. No one can be long a sojourner at Salt Lake City without hearing of persons mysteriously disappearing; of Missourians, supposed to have been engaged in the mobs in Jackson county, being decoyed into cañons, and ruthlessly dispatched. These he would be inclined to treat as bugbear stories, unless confirmed by his own observation, or his previous knowledge of Mormon history. The "Danites," originally organized as a species of secret police, to execute the behests of the Church—by whom suspected persons can be dealt with, and, if need be, put off out the way—are still in existence, and such and such persons are frequently spoken of as members of that notable corps. The Mormon hierarchy has all the efficiency of a secret society: its members are initiated into different degrees; take oaths of allegiance to the Church, of vengeance upon their former persecutors, and of denunciations upon themselves in case of apostacy; and have signs and pass-words by which they recognize each other in any part of the world. A community, so banded together by oaths of fanaticism, combine a vast magazine of the elements of mischief in the hands of a few designing men, and it would be strange if atrocious crimes were not sometimes committed.

A case of violence occurred in December, 1852, in which a mortal wound was inflicted, affording a fair illustration of the subject. Two men, by the name of Hickman and Hatch, members of the Danite band,

were noted for robberies, and many a deed of reckless and criminal violence. Hatch, for some reason or other, became sick of the trade, and was supposed to have a design of leaving the valley: he became a "suspected person." These men were one day traveling in company on horseback, some miles from the city, and came to one of the creeks which pour down from the mountains, lined with cotton-wood bushes. Hatch plunged in to cross over, and, while in the bed of the stream, received a shot; the bullet passing obliquely through his body, and evidently fired by a person behind him on the bank. Hickman immediately turned his horse, fled to the city, and reported that they had been attacked by Indians, and his companion killed. Hatch, however, had strength enough to make his way back to the city, and stated that he had been shot by Hickman; which account of the transaction was adhered to by him and his family for some weeks, until Hickman called upon, and had a long private interview with him; after which the family contradicted the story, and the victim remained silent when questioned on the subject. Hatch died of the wound in March, and at the last moment told his physician that the shot was fired by Hickman. The latter attended the funeral; and, while officiously engaged in filling up the grave, the father of the murdered man, under the influence of a sudden and uncontrollable paroxysm of vengeance, caught up a spade, and aimed a furious blow at his head, which must have inflicted a fatal wound, had not his arm been arrested by one of the by-standers. What passed at the private interview was only known to the two; but it was believed that Hickman then

stated to his companion that he had shot him by command of "council;" and that unless he and his family ceased to speak of it, some further punishment would be visited upon them.

No person at Salt Lake City, old enough to form a conclusion from facts stated, ever for a moment doubted of the guilt of Hickman. Not the first step, however, was taken to investigate the matter judicially, or to bring the murderer to justice. The Governor, and the district attorney, and the marshal, were all there, duly commissioned and clothed with power, and had been duly sworn, too, to execute the laws; but in vain. Justice still sleeps, nor is it probable that her slumbers will ever be disturbed in this particular case. Hickman is still at large, and, both before and since the death of his victim, has been frequently seen in that kind of close and intimate relationship with the Governor which is usual between the principal and his confidential agent.

Of course, when such serious crimes can be committed with impunity or by authority, smaller ones can not very much shock the moral sense. Great complaints have been made by emigrants, from time to time, of the loss of their animals, in which the names of some of the twelve apostles are associated.

In the winter of 1850 and 1851, a larger number of emigrants than usual wintered at Salt Lake. In the spring, many of them met in Carson's Valley, on their way to California, and, on comparing notes, made up a grievous list of complaints against the Saints of plunder, by means more or less direct—some under the forms of law, and some otherwise—the most flagrant

of which were published in a pamphlet, and verified by the oaths of the sufferers. These statements being *ex parte*, and set forth, doubtless, with a degree of exaggeration natural to persons telling their own story, where smarting under a sense of injury, can not be regarded as conclusive proof upon the subject. But when we reflect that there has ever been a lax morality in their intercourse with the Gentiles, which has its foundation in their religious principles, we are compelled to admit that more cases of oppression, extortion, and direct plunder have been tolerated among the Saints than could be in any other civilized community on the footstool.

A case occurred in 1851, of some notoriety, and which seems to be reasonably well authenticated. A man by the name of Goodyear, a mountaineer, had an Indian wife, and was established on Ogden River, near Salt Lake, when the Mormons first came into the valley. They bought out his possession and improvements, and he went to California. After a time, he returned with a number of superior horses which he had purchased, intending to sell them at a profit. He left sixty of these horses on a range under the charge of one Hayt, a Mormon, and went back to California to pursue the business, where he died. When news came of his death to Great Salt Lake City, letters of administration were taken out by two persons whose names are widely known in that region in connection with questionable transactions, and neither of whom were related to the deceased, or had any claims against his estate. Armed with these powers, these worthies took possession of the horses, turned them over on Antelope

Island, got up a sham sale, and bought them in for a song. Goodyear's brother went to the Mormon capital in 1851 to look after the property, and called upon the administrators to ascertain how matters stood. As it was difficult to find them together, they kept up a game of battledore with him for some time, in which he had to play the unfortunate part of the shuttlecock. They finally pretended that the mass of the property had been expended in the expenses of administration and in support of the children. Goodyear then appealed to Brigham Young; but he seemed to be very ignorant about the transaction, and, on the whole, concluded that the property ought to remain where the children were. He then searched for the children, of which there were two, and found them with their grandfather, an old Indian, in a state of great destitution, and that not a shilling had been expended for their benefit. After much fruitless and vexatious negotiation, the matter was finally compromised for a small sum, about $200. The horses were worth at least $3000. Was the Governor cognizant of this transaction? Any one acquainted with the thorough system and espionage kept up in Utah could have no doubt on the subject, and he would be exceedingly verdant not to believe that a very liberal tithing of this plunder went into the coffers of the Church.

Gentiles, however, who reside and are engaged in business at Salt Lake City, are sufficiently sharp to protect themselves, and they gain an influence which makes it comparatively easy to enforce their rights. A curious instance occurred, in which Holliday & Warner, a mercantile firm, were interested. They missed a num-

ber of cattle from a herd which they were collecting for the California market, and managed to trace the depredation to Joseph Bankhead, one of the faithful. As the most ready means of recovering their property, they laid the matter, with the proofs, before the Governor. Brigham satisfied himself of the facts, and then sent word to Bankhead that he wished to see him on important business. Joe repaired, without delay, to the executive presence, when something like the following amusing scene is said to have occurred. As Joe entered, the Governor regarded him with a frown, and, in a stern voice, thundered out, "Joe Bankhead! Joe Bankhead!"

*Joe.* "Why, Governor, what is the matter?"

*Brigham.* "Joe Bankhead, I have had a vision about cattle."

Joe Bankhead's body began to perspire; Joe was dreadfully scared.

*Brigham.* "Joe Bankhead, go instantly and pay Holliday & Warner for those cattle! Joe Bankhead, begone!"

Joe retired chop-fallen, and thoroughly convinced that Brigham was a true prophet of the Lord. He went straightway and paid for the cattle, greatly wondering that, among his numerous peccadilloes, the celestial councils should remain oblivious of all except this trifling one against the Gentiles, the most venial of all Mormon sins. Had Holliday & Warner been mere wayfarers, and Joe of more conspicuous standing in the Church, it is to be feared the supernal powers would have turned a deaf ear to the complaint. Brigham is usually very accessible in a case like that of Bankhead,

because it gives him influence with the resident Gentiles, and serves to impress upon the superstitious a belief that he can penetrate their most secret actions, and even thoughts.

These unfortunate propensities of the Saints, in the absence of Gentiles, are often exercised upon each other, something like a collection of spiders made by a Frenchman for the purpose of manufacturing silk from the web, and whose experiment totally failed, because the smaller ones fell a prey to the ferocity of the larger. Under these circumstances, it becomes necessary at times to put the civil law in force, and as there are no prisons in the territory, the convict is ordinarily sentenced to work upon the streets, encumbered with a ball and chain.

The emigrants, too, are treated much better than at first. Their visits to the valley have been found of so much advantage to the Saints, that greater pains have been taken to protect them from the depredations of the most lawless and ungovernable. We would fain believe, also, that, as the recollection of persecutions suffered in the States loses its extreme bitterness by lapse of time, a kindlier feeling is coming into exercise. There certainly have been instances not a few in which sick and worn-down travelers have been treated with brotherly kindness, and sent on their way rejoicing without fee or reward.

Notwithstanding every effort, however, whether civil or ecclesiastical, thieving is lamentably common, as the following, from a sermon preached by Brigham, published in *The Deseret News*, May 14th, 1853, will show:

"How many complaints have been made to me by men who have had their horses stolen out of their stables or out of their corrals; or of clothes being taken from the line. The reason why people lose their property is because they do not watch it. Have I ever complained of any such thing? No! Why? *Because I watch my corral.* Do I lose any thing out of my barn? No! *Because I lock it up, and keep somebody there to watch it.* Do I lose any clothing? Not that I know of. I tell my folks not to leave out my clothing. 'Why,' they ask; 'is there any danger of their being stolen?' 'It is none of your business; they will not dry after dark; therefore take them in, and hang them out again in the morning.' All will be peace here this summer if you keep on watching."

If the terrors which surround the name of the prophet of the Lord can not protect his property without the aid of a sentinel at his door, there would seem to be greater numbers who profess Mormonism without sincere faith in its pretensions than has generally been supposed. In what proportion the infidels stand to the true believers, it is not easy to estimate. The Mormon community is curiously made up: it may be divided into four classes.

The *first* are the leaders, from the prophet down—those high in the priesthood, who are interested in keeping up the delusion, because they live upon the ordinary and extraordinary tithing extracted from the people. These, like the conductor, engineers, brakemen, and switch-tenders on a rail-way, manage and control the whole machinery. They get up revelations, perform sham miracles, talk in unknown tongues,

and concoct among themselves the various means and modes of imposing upon popular credulity. Not one of these have the least faith in Latter-day theology, except as a species of stock in trade, which enables them to thrive at the expense of others.

*Second.* Some, "leaving their country for their country's good," have resorted to the new Zion, not only because it afforded an asylum from pursuit, but seemed to offer a safe field for the indulgence of their vicious propensities. These have no faith in any thing except the universal depravity of mankind. They form a floating population: some become leaders and rulers in Israel, and are sufficiently contented; others, not succeeding quite so well, become discontented, and leave. In this same class may be included persons who have been unfortunate in business in the States, and, finding themselves on the very lowest round of the ladder, gather with the Saints under the deceptive inducements held out of being able to better their condition.

*Third.* Many obey the call to gather themselves in the "tops of the mountains," because they think they are Mormons. They are afloat on religious subjects; discontented with current forms and creeds; and captivated with the ideas that the last days are at hand, and an open communication permitted with heaven. These flock to the new promised land, with high hopes that they have at last found a resting-place. But when they get there, and gain some knowledge of the outrages upon morality and decency so openly practiced, they become thoroughly disgusted, and seek every opportunity to escape from the dreadful thraldom to which they have unwittingly subjected themselves.

The *fourth* class is made of the Mormons who believe in all, and are ready to swallow down all the improvements of the system which come from head-quarters. They give credit to every miracle performed, however transparent the imposition, and justify every enormity, however wicked, which is practiced or sanctioned by authority. These people break up their comfortable homes in the States, brave the dangers and difficulties of the great journey, settle down in contentment in the valley of the Great Salt Lake, look forward in confidence to the speedy wind up of mundane things, and really believe they constitute the grand centre from which radiates all the light by which humanity is to be regenerated. The firm grasp which these fanatical notions have taken of their minds is inconceivable.

Once, on a brief visit to the shores of Utah Lake, I met with hospitable treatment in a squalid hut, tenanted by a man and his wife by the name of Blanchard. They had been Presbyterians in the States, but becoming tired of a religion which had become *stationary*, as they termed it, and fascinated with the ideas of direct communication with heaven through the medium of a prophet, the performance of miracles by duly authorized apostles, and especially of the "*last days*" being at hand, they had embraced the new faith, and bid adieu to their old friends and pleasant home in the State of Connecticut. The woman was very voluble, and ready enough to talk on all Mormon subjects except polygamy, and on that she was sore. In one conversation with her, I pointed to a lofty mountain which reared its snowy summit to the sky within a mile of

the dwelling, and asked her if *that* would ever literally subside into a plane. "Yes, indeed," was her response; "I expect to see that mountain literally made low; for the last days are at hand, and the Bible says that 'every valley shall be exalted, and every mountain made low,' and the Bible means exactly what it says." Of her sincerity there was no room for doubt.

This class constitutes about two thirds of the entire Mormon community, and furnishes the reliable power —the grand lever—by which the whole is governed. They are generally industrious and honest to an exemplary degree, and manifest on ordinary occasions the kindly instincts and sympathies of humanity. But their fanaticism renders them blind instruments in the hands of "council" for the perpetration of any atrocity, however criminal or revolting.

A community so made up requires the exercise of much adroitness and cunning to keep them under obedient control, and the wits of the leaders are well sharpened in this respect. But, with all the management and chicanery at their command, Mormondom has ever been like a region of moving sand, which loses in a given time on one side as much as it has gained on the other.

## CHAPTER XII.

### DOCTRINES.

Idea of "Last Day."—Inspiration of Mormon Apostles.—Doctrines as contained in Book of "Doctrines and Covenants."—Faith the controlling Principle.—Rebellion of Lucifer.—Great Efficacy of Baptism.—Syllabus of Doctrines.—Damnation and Salvation.

THE Mormon creed is a curious piece of checkered and incongruous patchwork. Joseph Smith, the founder, claimed to be the divinely authorized discoverer and translator of the sacred writings of an ancient people on this continent—alleged to have been written on golden plates, and reserved until these last days for the use of "the Church of Latter-day Saints"—called the Book of Mormon.

The cardinal starting-point of Mormonism is, that the *last days* are at hand, and that the Mormons are *Latter-day* Saints. The controlling idea is, that the general judgment is to come *soon*; by which is not meant an indefinite series of ages, but within the lifetime of the present generation. As early as January, 1833, the prophet announced as follows:

"And now I am prepared to say, by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The

people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, 'fear God and give glory to Him, for the hour of his judgment is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, *for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken fulfilled.*" (*Times and Seasons*, p. 707.)

The *gathering* of the Saints is that they may witness the imposing exhibition of the consummation of all things, which, in fact, is to be got up for their exclusive benefit. Under this leading idea, the true believer leaves a comfortable home in the States, endures privations and encounters danger in the long and weary travel to Utah, shelters himself in a wretched mud hovel in the Valley of Salt, and patiently waits for the sound of the last trump. To be sure, some die on the way, and some die at the place of gathering, but these are only the few decayed leaves which fall from the tree in summer; the mass of the foliage remains until the autumnal frosts. This is a fixed and abiding idea in the Mormon mind. They have even defined the time to be in or about the year 1870 when the grand wind-up is to take place. Any other than a

speedy period for this catastrophe would disperse the Saints to the four winds. When the time shall have elapsed without the occurrence of this momentous display in the literal heavens, it will require a special meeting of the Celestials, and a strong revelation, to reconcile them to a postponement.

Under the pressure of this belief, the sending forth of missionaries is a necessity. The fanatical Mormon would not be satisfied unless he believed the work of conversion and gathering to be rapidly going on. No inconsiderable amount of their preaching is made up of reports from returned missionaries, who recount the victories they have gained over Gentile adversaries, the miracles they have performed, and the multitudes they have baptized. In March, 1853, one Gruard, a returning missionary from the Sandwich Islands, delivered one of these discourses, in which he claimed to have baptized 700 natives. A Mormon's statement is generally to be taken with many grains of allowance, especially where there is no chance for contradiction; and if this champion baptized one tenth of the number, it was a sufficient foundation for the story; but, whether 70 or 700, not a dozen of them will ever become members of the Latter-day flock.

Before the eventful period arrives, the Saints have a huge amount of business to do. They have not only to gather in all who are to be made Saints among the Gentiles, but the lost tribes of Israel are to be brought out of the "North country"—somewhere in the neighborhood of Sir John Franklin—and *all* the Indians are to be converted. Joseph, in 1831, said by revelation, "But before the great day of the Lord shall come, Ja-

cob shall flourish in the wilderness, *and the Lamanites shall blossom as the rose.*" The Lamanites are Indians, but they have never blossomed at all under Mormon horticulture. Encouraged by the prophecy, they have preached diligently to the sons of the forest and the plains, and have baptized a few; but the Indians are a wary race, and not one convert has ever remained steadfast. On the contrary, they are now in open hostility with the Utahs, upon whose lands they have encroached; and Walker, or Wachor, the chief of this tribe, is their most deadly enemy, notwithstanding he has been purified by repeated baptisms.

The Mormon Church commenced with no distinct faith or doctrines, except a belief in Smith as a prophet, the Bible as reformed by him, the authenticity of the Book of Mormon, and that the last days were at hand. Smith's object was to gather in followers from Christendom; and to have rejected the Bible wholly would have shocked all who place faith in it. His plan was rather a renovation than a repudiation of ancient forms—the Melchisedek and Aaronic priesthood—the twelve apostles—the seventies, &c., &c.—blending Judaism and Christianity together in this respect, and claiming that out of these forms there can be no efficient administration in spiritual things. This exercise of the gift of revelation has gone on from one emergency to another, and from one speculation to another—a species of sacerdotal legislation, each subsequent enactment repealing what is inconsistent with it in previous statutes—until the Book of Mormon has become of minor authority. These Sibylline leaves were collected together, and published in 1835, in the Book

of "Doctrines and Covenants," and, as a whole, exhibit the inharmonious and contradictory features which might reasonably be expected under similar circumstances.

It is a curious fact, that they have widely departed from the only important doctrines contained in the Book of Mormon; but they claim that their system is progressive. Says Brigham Young: "If he (an apostle) magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much so as any written revelations contained in these three books (Bible, Book of Mormon, and Doctrines and Covenants). There is nothing contained in these three books that is any more revelation than the words of an apostle that is magnifying his calling." (*Deseret News extra*, p. 25.)

If the apostle, under the influence of this divine afflatus, eliminates nothing but what is found in these three books, he makes no advance. Each, of course, is ambitious of being found in the ranks of this moving array, and each, as a medium, gives the hues and colorings of his own mind. The result is precisely such as might have been anticipated, and the revelations of the voluptuary, the ambitious, the crafty, and the visionary speculatist, have come forth laden with the reeking effluvia and murky hues of each one's ruling love. There is nothing positively bad in the Book of Mormon more than in the Apocrypha. It teaches Theism, the moral virtues, faith, charity, the marriage of one man with one wife, and, withal, very pointedly condemns concubinage and its kindred vices. The *progressive* Saints have run into pantheism; polygamy, with its

affinities; and, what is decidedly curious, as early as 1835 they totally ignored charity as a doctrinal principle, while they made faith the beginning, middle, and end of all religion.

In 1835, something like a systematic statement of doctrines was arranged in seven lectures, by Sidney Rigdon, which were published, and form the first part of the "*Doctrines and Covenants.*" Every one of these lectures is headed "OF FAITH." From these lectures it appears that they divide all theology into *Faith*, the *objects* of faith, and the *effects* which flow from it.

FAITH is the first great governing principle, which has power, dominion, and authority over all things. It is the principle of power in God as well as in man. By it were all things created; without it, God could not have created any thing; nor could he uphold and govern the universe. It lies at the foundation of all human effort, and is the only means of man's salvation. God would not have attempted to create any thing unless he had had faith in his power to do it, and the same rule holds in regard to man.

Next comes the OBJECTS of faith, and under this head they profess a belief in the being and attributes of God. God is without beginning of days or end of life; infinite and eternal; omnipotent, omnipresent, and omniscient; the creator and upholder of all things, and the only living and true God. (*Doctrines and Covenants*, p. 25, 39, 92, &c.) Our knowledge of God is only traditionary. Adam and Cain had personal interviews with him, and their knowledge has been handed down to posterity. Without a knowledge of the being and attributes of God, and faith in him, no one could

be saved; and in this respect the *Latter-day Saints* are on an equality with the *Former-day Saints.*

God consists of a trinity of Father, Son, and Holy Spirit, but the supreme power belongs to the Father and Son. Though the Holy Spirit has a nominal place in this trinity, yet, as he seems to be shorn of power, and to act more in the capacity of a servant, their doctrine in this respect, and at this period, was rather a duality than a trinity. (*Doctrines and Covenants*, p. 52, 55.)

God the Father is a personage of *spirit*, and the Son a personage of *body;* that is, a body into which he entered in the natural world. The Son was begotten of the Father, and descended, and suffered according to previous ordination before the foundation of the world, to be a propitiation for the sins of all who should believe on him; by the efficacy of which the Saints are to have fullness of spirit and glory.

It seems that men, or rather their bodies, were not created as new beings, but as receptacles or "tabernacles" for pre-existing spirits which had been begotten in the heavens, and were there as the *sons of God* who shouted for joy at the creation; and that it was a necessary part of the plan that man should transgress, and the body die, in order that these "*sons*" should be furnished with resurrection bodies. It does not seem to have occurred to the Creator to impose the dissolution of the "*tabernacle*" as a part of the law of creation without disobedience. However, the plan having been adopted that man should transgress, it became necessary for some one to offer an atonement, and a council was called to choose a candidate for this mis-

sion. Among the celebrated personages present on this memorable occasion was "Lucifer, son of the morning;" the passage from Job, "and Satan came also among them," being deemed sufficient authority on this point. Lucifer and the Son were the two candidates presented to this *democratic theocracy;* stump speeches were made; and the devil seems to have made a stiff fight of it, but was finally outvoted. "The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all; the grand council gave in for Jesus Christ; so the devil rebelled against God and fell, and all who put up their heads for him." (*Times and Seasons*, p. 616.)

So much ill blood was engendered by this strife, that the devil and his adherents were finally banished, and their "tabernacles" in this world are the negro race, being cursed with a black skin. This, in reference to the election of the Son and the disgrace of Lucifer, is a doctrinal point, developed since the publication of the Book of Doctrines and Covenants, and introduced here for the sake of the connection.

Under the *objects* of faith are classed the *works* of faith, by which are understood those effected by the powers of the mind, instead of those resulting from physical efforts. By faith, in this sense, every thing is accomplished by God, angels, and men. "The whole visible creation is the *effect* of faith." "As all visible creation is the effect of faith, so is salvation also," and each one is saved according to the degree of his faith. "Salvation consists in the glory, authority, majesty, power, and dominion which Jehovah possesses, and in

nothing else," and to this same degree men attain who are saved. Salvation "begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come." Faith brings with it "apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues," &c.

Baptism is necessary to salvation, and is administered only by an apostle, and by immersion. Infants are not baptized, but blessed by an elder by the laying on of hands. Those who believe and are baptized, receive the Holy Ghost and the remission of sins. "It shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost." Those who do not believe and are not baptized, are damned; but as this would involve the damnation of all those who had died without the administration of this rite, baptisms are performed for them by proxy; that is, a Saint may be baptized for his deceased relatives or friends—called "baptism for the dead"—and they, by this process, are released from a state somewhat akin to Purgatory. This kind of baptism, however, can only be administered in the Temple.

Baptism may be said to be the most important of the Latter-day ordinances. Without it, no one can be saved; with it, the vilest is on the high road to salvation. There would seem to be an efficacy about it in Mormon hands which partakes of the miraculous. No matter how vile or filthy the applicant, baptism washes him into purity and comeliness. A man reeking

from the pot-house or the brothel—the gambler, the horse-thief, and the counterfeiter—can have their sins made as wool by this all-powerful ablution. Woman, too, comes within this generous and comprehensive pale of salvation. She can be picked up from the gutter of pollution—selected out from the third tier and Five Points—and laved into respectability and purity. The oddity mentioned by Hudibras, which was

> "Whelp'd without form, until the dam
> Had lick'd it into shape and frame,"

scarcely furnishes a parallel to its wondrous transformations.

This efficacy, too, has a *continuando*—a species of perpetuity perfectly marvelous. A man or woman may slide away into former licenses—the horse-thief may, in a fit of forgetfulness, take a valuable nag from some careless emigrant—the fair Cyprian be a little too lavish of her favors—when lo! these stray lambs return again and *again* to the ever-open fold, and are washed into a new regeneration—their sins forgotten and forgiven, and ready to be forgotten and forgiven, for the seventy and seventh time, which I believe is the canonical number of times in which they may safely transgress. Even the sin of apostacy, which, in Mormon estimation, is the blackest of all, may be whitened by this process; and it is related of Gladden Bishop, who claimed to stand in the same relation to Joseph Smith that our Lord did to John the Baptist, that he was excommunicated and rebaptized nine times, but was finally cut off and given over to the buffetings of Satan for one thousand years.

The SACRAMENT of the Lord's Supper is recommend-

ed as expedient, and is administered by a priest or elder. Wine was at first used, but water afterward substituted, because none could be obtained except of Gentile manufacture.

Subsequently, to rebut the charges of infidelity and heathenism brought against them, they published the following syllabus of doctrines:

"We believe in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgressions.

"We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are, 1st. Faith in the Lord Jesus Christ; 2d. Repentance; 3d. Baptism by immersion for the remission of sins; 4th. Laying on of hands by the gift of the Holy Spirit; 5th. The Lord's Supper.

"We believe that men must be called of God by inspiration, and by laying on of hands from those who are duly commissioned to preach the Gospel, and administer the ordinances thereof.

"We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the powers and gifts of the everlasting Gospel, viz., the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

"We believe in the word of God recorded in the Bi-

ble; we also believe the word of God recorded in the Book of Mormon, and in all other good books.

"We believe all that God has now revealed, all that he does now reveal, and we believe that he will reveal many more great and important things pertaining to the kingdom of God and Messiah's second coming.

"We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the Western Continent; that Christ will reign personally upon the earth a thousand years; and that the earth will be renewed, and receive its paradisiacal glory.

"We believe in the literal resurrection of the body, and that the rest of the dead live not again until the thousand years are expired.

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, unmolested, and allow all men the same privilege, let them worship how or what they may.

"We believe in being subject to kings, queens, presidents, rulers and magistrates; in obeying, honoring, and sustaining the law.

"We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men; indeed, we may say that we follow the admonitions of Paul: we 'believe all things,' we 'hope all things,' we have endured very many things, and hope to be able to 'endure all things.' Every thing lovely, virtuous, praiseworthy, and of good report, we seek after, looking forward 'to the recompense of reward.' But an idle or lazy person can not be a Christian, neither have salvation. He is a drone, and is des-

tined to be stung to death, and tumbled out of the hive."

In this rudely-fashioned theological structure, faith, it will be seen, is the cementing principle by which it is kept together. Faith is made not only the grand motive and propelling power, but also the regulating principle—the *modus operandi*—in divine and human efforts. They seem to have wholly overlooked the fact that man has a *will* as well as an *understanding;* and that, as he was created in the image and likeness of God, we are warranted in the belief that the Creator possesses these faculties in infinite perfection. The will of man is the receptacle of love, and the understanding of wisdom; and as the one is the motive, and the other the regulating power of all orderly human action, we may see that a union of these two faculties is absolutely necessary to constitute humanity. And, looking from man to his Maker, we may gain some insight into the laws which regulate the creation and government of the universe. Knowing, too, that man possesses these two faculties, and that charity resides in the will, and faith in the understanding, we may learn why it is that these two doctrinal principles are so necessarily interwoven into his spiritual being, that to take away one would destroy that duality which makes him human—would, in fact, reduce him to a mere perversion, which might well be represented by a body with one eye, one arm, and one leg, one lobe of a brain, one half of a nose, &c.

The Saints have invented, or rather destroyed, the law of human existence. They have set up faith as a duty which controls all things, divine and human.

Love is nothing—wisdom is every thing. God and his creatures have understandings, but no will—thoughts, but no affections. The cold, harsh, icy inductions of reason, create, govern, and control all things; nothing moves in heaven, earth, or hell from the impulses of affection. The only impulses in Mormon faith or practice are those which regard worldly grandeur, and the appetites and lusts of the flesh. God created all things because he had faith in his power to do it, not because he was actuated by the love of producing happiness: it was a question of power, not of love. Man acts only because he believes he can produce results; if he did not so believe, he would make no effort. All that is said in common parlance and in preaching about the love and tender mercies of God, are mere cant and unmeaning phrases by the side of the freezing dogma of faith so distinctly set forth. We may as soon expect the snow-capped mountains which surround the seat of Mormon power to be clothed with the verdure of spring, as look for the vegetation and growth of a single spiritual principle from such a creed.

At first, their notions of hell were not very well defined. They scouted the idea of "fire and brimstone," notwithstanding their literalism, on the ground that the bodies of the damned, being material, must necessarily be consumed in such a furnace. In reference to the duration of punishment, some curious ideas have been evolved. The question was once put to Joseph, by a Universalist, upon this point, and was answered by a quibbling revelation in the following formula:

"Eternal punishment is } Endless punishment is
God's punishment. } God's punishment."

By the same revelation, it appears that the terms *eternal* and *endless* are used because God is eternal and endless, and not in reference to the duration of the punishment; that punishment for a limited period is eternal and endless, because God inflicts it. The Lord was condescending enough to inform the prophet that it was written "*eternal damnation*, that it might work upon the hearts of the children of men," for the sake of his glory. Whether the Universalist, so skillfully angled for, was caught, does not appear.

In regard to the nature of the punishment, the most definite idea seems to be, that those who come short of salvation are deprived of their external bodies, separated from their friends, and imprisoned. In this condition, as "the spirits in prison," they are preached to, and have a chance to repent, and, if they do, can enter again into earthly tabernacles, and try once more for a kingdom. Every sinner, therefore, has more than one chance; he can run the gauntlet of an earthly tabernacle as many times as he chooses to repent in this infernal prison-house.

The prophet, however, was careful, in a subsequent revelation, to provide a more enduring hell for apostates. Apostacy was discovered to be the sin against the Holy Ghost which is not to be forgiven. Those who sin in this respect are "they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, the only ones who shall not be redeemed in the due time of the Lord:" "they shall go away into everlasting punishment, which is endless punishment, to reign with the devil

and his angels to eternity." The devil and his angels are those who voted in the minority at the election before referred to, and were cast down. Whether this appendix to the infernal regions was satisfactory to the Universalist, we have no means of knowing.

The *salvation*, as well as damnation, of the Saints possesses many curious features. The grossest materialism will be found to be the underlying formation on which the conglomerated stratum rests. There are three degrees of salvation, or glories, as they are sometimes called—the *celestial*, *terrestrial*, and *telestial*, corresponding to the sun, moon, and stars. The celestial is the highest, and those who attain it are to have celestial bodies, and are the priests of the order of Melchisedek. The terrestrial is a degree lower. It is made up of the "spirits in prison" who receive the Gospel when it is there preached to them: these have only terrestrial bodies. The telestial is the lowest of all, and is made up of those who in the first instance are cast into hell, but, after roasting a while, are finally redeemed from the devil in the last resurrection. These have telestial bodies, and occupy, as it were, the basement story of this singular theological edifice. The bodies for these degrees, though differently named, all agree in being *material;* that being, according to Mormon estimation, the entire composition of all things, divine, human, and infernal.

## CHAPTER XIII.

### DOCTRINES CONTINUED.

Doctrinal Sermons.—The Resurrection Saints to have Farms and become Gods.—Pre-existence of Spirits.—Pantheism.—Propagation of Gods.—Holy Spirit.—Angels.—Materialism.

In the summer of 1852, discourses were delivered by Orson Pratt and Brigham Young, in which some of the eccentric features of the Mormon creed, in reference to the salvation and glory of the Saints, are distinctly set forth.

They believe, it appears, that by the sin of Adam eating the fruit contrary to the divine command, the penalty of the death of the body was brought upon all men; and that, without any future redemption, the soul and the body would eternally lie in the grave. The death of Christ, however, satisfied the original sin, and by it man will have a resurrection from the grave only.

"You will be redeemed from the original sin with no works on your part whatever. Jesus had died to redeem you from it, and you are as sure to be redeemed as you live upon the face of the earth." "If you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection—your spirit will be restored to your body; and if Jesus had not come, all of us would have slumbered in the grave." (*Pratt's Sermon, Deseret News, Aug.* 21, 1852.)

It is the general belief of Christendom that man, on the dissolution of the body, must bid a final adieu to his earthly riches. But this forms no part of the Mormon faith. After the earth has been purified by fire, and after the resurrection, each Saint is to have a good farm:

"O ye Saints, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you are Saints, be of good cheer; for when you come up in the morning of the resurrection, behold, there is a new earth," &c. "We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed." (*Idem.*)

But the sequel shows that the size of these farms depends very much upon the length of time the earth shall escape the fiery purification. If the universal conflagration should happen to be postponed for 8000 years, there will have to be close engineering to make out a decent-sized lot, leaving out of the estimation salt lakes, deserts, and cañons.

"But don't be so fast, says one; don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres upon the surface of the globe? Will these accommodate all the inhabitants after the resurrection? Yes; for, if the earth should stand 8000 years, or eighty centuries, and the population should be a thousand million in every century, that would be 80,000,000,000 of inhabitants, and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be

the number, there would then be over *an acre and a half for each person upon the surface of the globe.*" (*Idem.*)

The wicked, however, being excluded from the promises, gives the Saint the reasonable expectation of a good farm, even though the earth should jog on in the old way a little over the time limited. Upon the assumption that one out of a hundred is brought into the fold, each Saint "would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit-trees; it would be large enough to have our flower-gardens, and every thing the agriculturist and the botanist want, and some to spare."

It seems, too, each man is to rise with his wives and children, and the work of generation is still to go on; and when the house gets too full, the surplus population are to be sent forth to new worlds, to be created for their especial benefit. This, however, is not to be the end of his progress; he is even to become a god, and a creator of worlds on his own hook.

"The Lord created you and me for the purpose of becoming gods like himself. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become gods like unto our Father in heaven. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth which is with God, until he is capable of creating worlds on worlds, and becoming gods." (*Brigham Young, Deseret News, Oct.* 2, 1852.)

"After men have got their exaltation and their crowns—have become gods, even the sons of God—are made King of kings and Lord of lords—they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he can not do without Eve; he must have Eve to commence the work of generation; and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children." (*Brigham Young, Deseret News extra, September 14th*, 1852.)

"But I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we will know how to prepare to organize an earth like this—know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it, with those who live upon it who hearken to our counsel. The Father and Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God." (*Idem.*)

The Father and Son, therefore, must have been mortals once, like the redoubtable Brigham, and have worked their way to their present condition!

This, however, does not tell the whole story. Each and every Mormon has had a *pre-existence*. The ma-

terial body is a tabernacle produced by natural generation, into which the pre-existing spirit is inserted. But to create a spirit every time a natural body is created is considered too irksome a business for the Almighty. The following reasoning is considered very conclusive at Salt Lake:

"Do the Scriptures declare that the spirit was formed at the time the tabernacle was made? No. All the tabernacles of the children of men that were ever formed, from remote generations, from the days of Adam to this time, have been formed out of the earth. We are of the earth, earthy. The tabernacle has been organized according to certain principles and laws of organization, with bones, and flesh, and sinews, and skin. Now where do you suppose all these tabernacles got their spirits? Does the Lord make a new spirit every time a tabernacle is made? if so, the work of creation, according to the belief of Christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century; he must be working at it every day, for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, or God like." (*Orson Pratt, Des. News extra, Sept.* 14*th*, 1852.)

But, happily, the Lord is relieved of this daily drudgery by a discovery which solves the whole difficulty. These pre-existing spirits were no other than the sons of God who shouted for joy on a certain memorable oc-

casion: "The Lord told Job that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of the globe were laid. The SONS of God, recollect, shouted for joy, because there was a beautiful habitation being built, so that they could get tabernacles and dwell therein; they expected the time; they looked forward to the period; it was joyful for them to reflect that the creation was about being formed, the corner-stone of it was laid, on which they might, in their times and in their seasons, go forth and receive tabernacles for their spirits to dwell in." (*Idem.*)

How the penalty of death, which is claimed to be brought upon all men by the sin of Adam, could attach to those SONS who had not at the time entered tabernacles, does not appear to be explained. One would think, with such a punishment staring them in the face, to say nothing of Missouri mobs and other casualties, they would be somewhat shy of entering such rickety and exposed habitations. But that they did pre-exist is proved to the satisfaction of all good Saints: "We find that Solomon, that wise man, says that when the body returns to the dust, the spirit returns to God who gave it. Now all this congregation very well know, that if we never existed *there* we could not *return* there. I could not return to California; why? because I never have been there." (*Idem.*)

Why Solomon's declaration will not as well apply to the daily creation of spirits to be inserted in the tabernacles, as well as to the supposed case of the SONS being created in a batch before the foundation of the world, is not explained.

Some of these pre-created sons are more noble and intelligent than others, which fact is made satisfactorily to appear by "the Book of Abraham, translated from the Egyptian papyrus by the prophet Joseph Smith." And what is still more wonderful, the scurvy ones have been sent into the bodies of Hottentots, negroes, &c., while the most noble have been reserved for these latter days, for the distinguished honor of being inserted into tabernacles prepared by the consecrated concubines of Utah.

According to the Brahmin, Vishnu, from a little fish, became a big fish, and from a big fish, a giant, and from a giant, a boar, and with his tusks raised the earth from the bottom of the waters. This was a feat sufficiently marvelous; but the Mormon has proved himself a match for the East Indian; the latter never dreamed of making human beings the raw material for manufacturing gods. The former have fairly bridged over the impassable gulf which separates the finite from the infinite. These strange mutations from weakness to omnipotence, which, in this case, may not irreverently be compared to that which begins in a tadpole and ends in a bullfrog, are effected by the all-powerful instrumentality of faith, which, like the intrusive young of the cuckoo in the sparrow's nest, has crowded out or made subordinate every other doctrinal principle.

So far the system would seem to be Polytheism, differing from that of the ancients, inasmuch as each man is to become a god and creator. These wild notions lift up the Mormon in his own conceit, and invest him with superior privileges. Being a god in embryo, he

feels the right to anticipate the privileges of divine royalty; and as he has no idea of heavenly happiness, except from that which springs from the unlimited enjoyment of the senses, he has already legalized adultery, and is fast running into kingly enormities equal to any of which history has yet spoken.

As before stated, the Mormons have floated off strangely from their original anchorage. On the subject of the Trinity, the Book of Mormon recognizes the common doctrine of Father, Son, and Holy Spirit; and it is fair to believe that the early converts were not disturbed in their faith on this point; but they have since adopted notions on this subject which would more appropriately apply to the fabled gods of antiquity. They now believe that God the Father was originally a spirit propagated by a previous God or Father; that he was at first a disembodied spirit, and, to obtain a body or clothing to his spirit, passed through a probation upon some earth like a human being. The Father of God, they say, was the grandfather of Christ. Of course, the grandparent must have been propagated by some prior Deity. How far back this theocratic *pedigree* runs, does not appear to be definitely settled. Some of the Saints, in conversation, express the belief that each earth in the universe has its own separate God, exercising his omnipotent functions independent of the rest; that other earths have probably passed through the purifying process which is yet in store for this earth; and that some of the earths have been created by mortals, who had become gods. There would, therefore, seem to be no danger of a failure in this theocratic lineage for the government of the universe; and

if there were, the improved machinery at Salt Lake would insure a supply of the genuine article.

The term "*only-begotten*" appeared to be somewhat at war with this theory, but is now satisfactorily explained. It is alleged that, after Christ was chosen a delegate at the grand council before mentioned, the Father begat a tabernacle for him, through a *human* mother, and that this was the only instance of that description.

The HOLY GHOST is a disembodied spirit, and it is believed he will at some period pass through a human probation and obtain a body. Some believe that this has already been done, and that he occupied the body of the prophet Smith; but this has not yet received the stamp of authority, and must be regarded as one of the ten thousand wild notions floating through Mormon brains. This personage has a kind of shadowy existence in Latter-day theology, appearing and disappearing with all the eccentric shiftings of an Aurora Borealis. Probably Shakspeare's Ariel, in the Tempest, is as nearly an embodiment of the character as can well be conceived. His pedigree remains in still greater obscurity. Who was his sire, and who his dam, is a point to be explained by some future revelation.

It is an important point in Mormon belief, that the "*sons*" or spirits who have been begotten in heaven should have natural bodies, as a kind of shield for protection; otherwise, each one is like a body without a skin, or a clam without a shell. Why, being *material* in the first instance (as will appear in the sequel), it should be necessary to dip them, like candles, into the grosser parts of nature, to crust them over, is a point

to be yet canvassed and settled. Satan and his party are doomed to remain without bodies, or take up with very vile ones, on account of their factious opposition at the time the celestial election was held. Had he obtained a majority on that occasion, the position of the parties would have been changed.

On the subject of ANGELS, too, the Saints have departed from common belief in assigning them a much lower position in the supernal regions. These beings —who have heretofore been so brightly colored with the hues of a heavenly morning—whose very name has presented a perfect ideal of the highest degree of happiness and goodness which can be secured to created beings—have failed somehow to reach the highest position in the Mormon heaven. They are regarded as ministering spirits, messengers, or traveling agents, to do the bidding of those who are above them in the scale. One of them, for instance, was ordered to appear to the prophet Joseph, and point out the locality of the golden plates. They are alleged, indeed, to be happy in their sphere, but they can never be invested with the paraphernalia of celestial royalty, like the most favored of the Latter-day Saints. The fair Cyprians of Salt Lake feel themselves quite superior to angels. He or she who can only be an angel is considered decidedly below par. Why any of the Saints should be reduced to this dilemma is not very clear; but the best opinion seems to be, that angels are those who have not been married or sealed; and it is an argument for silly and deluded females that they must lengthen out the tail of some harem in order to reach a higher degree of salvation.

"I will tell you what revelation says, not only concerning them that reject these things, but concerning those that, through their carelessness, or want of faith, or some thing else, have failed to have their marriages sealed for time and for all eternity; those that do not do these things, so as to have the same ordinances sealed upon their heads by divine authority, as was upon the head of old father Adam—if they fail to do it through wickedness—through their ungodliness—behold, they also will never have the privilege of possessing that which is possessed by the gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. What will be their condition? the Lord has told us. He says these are angels; because they keep not this law, they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory; wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain forever and ever." (*Orson Pratt, Des. News extra.*)

Another important departure from the primitive faith is their doctrine of MATERIALISM. They have revived the old atomic theory of the ancient Greeks, with improvements, and teach that matter is eternal and intelligent. They believe that all things, divine or human, are material; and, as a sequence, they negative the omnipresence of God, and eventually make the Saints every way the equal of God.

"God the Father is material; Jesus Christ is material; angels are material; men are material; the

universe is material. Nothing exists which is not material." (*Millennial Star*, vol. vi., p. 19.)

"What is God? He is a *material* organized intelligence, possessing both body and parts. This being can not occupy two distinct places at once, therefore he can not be every where present." (P. 20.)

Of CHRIST they say, "He, too, can traverse space, and go from world to world like the Father, but can not occupy two places at once."

Of the SPIRITS they say, "They are material organizations, intelligences possessing body and parts, but not composed of flesh and bones, but of some substance less tangible to our gross senses in our present life, but tangible to those in the same element as themselves. In short, they are men in embryo—intelligences waiting to come into the material world, and take upon them flesh and bones, that, through birth, death, and the resurrection, they may also be perfected in the material organization. Such was Jesus Christ, and such were we before we came into this world, and such we will be again in the intervening space between death and resurrection."

Of MEN they say, "They are the offspring of God the Father, and brothers of Jesus Christ. They were once intelligent spirits in the presence of God, and were with him before the earth was formed. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones, being gods or sons of God, endowed with the same powers, attributes, and capacities that their heavenly Father and Jesus Christ possess."

MATTER they claim to be eternal, and INTELLIGENCE to be "either a property of material atoms, or a result of the combination or contact of these atoms." (P. 159.)

Matter could not have been created by any being, because that would suppose the existence of such being prior to the matter, which could not be, inasmuch as such being consists of matter.

This whole doctrine of matter seems to be compacted in the following intricate weaving of Orson Pratt. (*Idem*, p. 173.)

"The only sound answer that can be given to these intricate inquiries is, that these atoms must be intelligent, having self-moving powers, limited to contain spheres and modes of action according to the nature and degree of their intelligence; and that this intelligence is not the *effect*, but the *cause* of combination; not derived from *experience*, but self-existent and eternal."

This is as clear as mud. According to this, the first being was created by a chance combination of matter; or else, these atoms being intelligent, squads of them got together and formed themselves into a being. Was there any wrangling among them as to which should be elevated to the head, and which depressed to the nether extremities? which should be hide, and which hair? which should tamely form the portion of a basement wall, or shine gloriously in a Venus de Medici or Greek Slave? Of course, all organized forms had a *beginning*—gods, men, and devils being on a par in this respect, except that the former got the start in this combining process. How it chanced that some

of these atoms were of finer quality than others, or why each, being intelligent, it became necessary for them to be organized into combined forms, are things which do not distinctly appear.

This author continues his speculations, and ruthlessly overthrows long-cherished opinions in this wise: "Attraction is said to be a property of matter. It is said that every atom attracts every other atom with a force varying inversely as the square of the distance. But attraction is impossible, for any atom can not act where it is not." He explains the phenomena usually attributed to attraction as follows: "It is evident that intelligent self-moving atoms, confined in their movements within the necessary limits, can produce all these effects. These self-moving atoms are regulated by the following law, namely, Every atom *moves itself* toward every other atom with a force varying inversely as the square of the distance." (P. 174.)

Newton would seem to have made a grand mistake. His theory of gravitation is effectually exploded, and at Salt Lake has become an obsolete idea. The apple will hereafter fall to the ground because it is *intelligent*, and prefers a downward motion. It is to be hoped that our Spitzenbergs, and our pippins, and all their relations, will continue in that happy form of mind, and not "shoot madly from their spheres" in another direction.

But the principle of gravitation is not the only cherished idea which the world must give up. There are other and more important sequences from these startling propositions. If each atom be *intelligent*, *self-existent*, and *eternal*, there must be as many *first*

*causes* as there are atoms in the universe, and the idea of a GREAT FIRST CAUSE must share the fate of the Newtonian theory. It has been shrewdly remarked by some one, that "if all men were kings, there would be no subjects." Upon this principle, one would naturally suppose that these first causes, or gods, would scarcely find elbow-room for each other. Some would call this atheism, but why does it not come nearer *pantheism?* Each atom is a god by itself, because it is "*intelligent*, *self-existent*, and *eternal*," and each Saint is consequently a conglomeration of gods. The subject naturally provokes some queries, which may, perhaps, be satisfactorily solved at some future *revelation* from the celestial atoms above. Atoms, as organized into men, quarrel and fight with each other; was there any fighting between them before men were created? Who confined these atoms "within the necessary limits?" was that a matter of chance, or did the leaders of the godocracy get together in atomic caucus, and cut and dry the business for the multitude after the fashion of modern politicians? Why is the boy less wise than the *gray-beard*, and why is it necessary to build up schools and seminaries of education?

This whole doctrine of the eternity of matter and the origin of the gods is in direct contradiction to the Book of Mormon and of Smith's early revelations.

"By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them." (*Doctrines and Covenants*, p. 92.)

"There is a God, and he hath *created all things*, both the heavens and the earth, and all things that are in them." (*Book of Mormon*, p. 69.)

Afterward we find the prophet, in the very last sermon he preached, using the following language:

"The head God called together the gods, and sat in grand council. The grand counselors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time." (*Times and Seasons*, p. 614.)

But Mormonism claims to be a progressive Church, and what was truth yesterday is discovered to be false to-day, and the new principle is destined to be exploded to-morrow.

## CHAPTER XIV.

### DOCTRINES CONTINUED.

Early Notions on Marriage.—Introduction of Polygamy.—Existed at first as a secret Institution.—Jesuitism of Missionaries on the Subject.—Polygamy an Element of Salvation.—The Gods are Polygamists.

At an early period, their views in relation to marriage were in conformity to the rest of the civilized world. This, in fact, was one of the few subjects which was plainly expressed in the Book of Mormon.

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burdens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph; wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord;

for there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delight in the chastity of women; and whoredoms are an abomination before me." (*Book of Mormon*, p. 135.)

Their book of "Doctrines and Covenants" has the form of the marriage ceremony, including the covenant obligations of the parties, in which is found the following:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly for each other, and from all others*, during your lives."

In 1843 the prophet had a revelation by which polygamy was introduced, as already stated; and this institution is now the most distinctive feature of Mormonism. In answer to the objection that this revelation is in contradiction to the "Book of Mormon," the Saints quote the following vague and somewhat unmeaning sentence, which appears as a context to the above extract: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." By this they say "*the bars were left down;*" but whether Joseph and Rigdon purposely left "the bars down," or intended this as one of the thousand obscure and wordy sentences with which the book abounds, without particular aim or object, is not very clear. Be this, however, as it may, the whole Church have rushed through this gap like a flock of goats; and the Mormon community are now as hopelessly encircled within the

folds of this pernicious doctrine, as poor Laocoon within those of the serpent by which his body was crushed.

The introduction of polygamy or concubinage into the Mormon Church was as certain as any other effect from an obvious cause. It belongs to it as legitimately as a muddy current to the Missouri, or filth to a cess-pool, and may be regarded as the crowning trait of Mormonism. As already stated, it grew out of the polluted mind of the prophet, who established it as an institution of the Church to legalize his own licentiousness, and the effect has been to diffuse the poison from a portion through nearly the whole mass.

The revelation on this subject, which the reader will find in the Appendix, forms an era in Latter-day history, and is a curiosity of its kind. A brief analysis will exhibit its salient points.

In the first place, the Mormon deity, in this important communication, seems to have become utterly oblivious of the strong terms of condemnation which he had used in the Golden Bible in regard to the debaucheries of David and Solomon, and the tender solicitude therein expressed in reference to "the chastity of women." In the next place, all marriage covenants are declared to be void which are not sealed by the "*holy spirit of promise of him who is anointed,*" which, of course, turns out to be Joseph Smith. Marriages with this precious sanction are for eternity; but without it they are only for time, and the parties can get no higher than angels on the ladder of salvation. The promises to Abraham that his seed should be multiplied are then repeated, and the prophet is assured that he is a lineal descendant of that patriarch, and is com-

manded to "do the works of Abraham," which means that he must take unto himself a multiplicity of wives and concubines.

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling among other things the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay;* for I the Lord commanded it."

"Abraham received concubines, and they bare him children, and it was accounted to him for righteousness, because they were given unto him, and he abode in my law. As Isaac also and Jacob did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, *and are not angels, but are gods.*"

Passing over sundry matters relating to the high powers with which the prophet was invested, and the high favor in which he stood, and also some very flattering compliments to Emma Smith, his wife, we come to the summing up of the whole matter, in the last two paragraphs, containing the law of the priesthood in reference to polygamy, from which extracts have already been made.

A laughing philosopher might find food for merriment in all this, unless too much shocked by the bold blasphemy which can venture to put into the mouth of the Most High a justification for the grossest licentiousness on the part of his creatures. The world has heretofore supposed that the introduction of Christian-

ity produced a revocation of the external ceremonies of the Jewish dispensation as the essentials of religion, and afforded a happy deliverance from the licentious practices permitted among the Jewish people. Their internal states were such as could be aptly symbolized by the prophet Hosea taking a harlot to wife, and other representative performances equally offensive; and they were subsequently denounced as "a wicked and adulterous generation" by that Being before whose omniscient scrutiny all their pollutions and abominations were laid bare.

According to the book of creation, the human race proceeded from a *single pair*. The Creator did not see fit to provide a score of Eves for the one Adam, though the necessity of populating the earth would seem to have been as great then as at any subsequent period. The first bigamist or polygamist of whom we have any account was Lamech, a descendant of Cain, the first murderer, and himself an admitted homicide. Lamech belonged to that race whose enormous wickedness brought on their own destruction by a flood of waters. With no more than a secular knowledge of ecclesiastical history, we may easily see that the Jews possessed a peculiar genius, which could be exact in external ceremonies without any knowledge of their signification; and for the same reason, that they were the best adapted for the preservation of the word of the Old Testament in its integrity. As they were merely *outward* in all things of religion and worship, so, too, they were grossly licentious, and presented the lowest plane of human degradation into which the Divine could descend, and work out the salvation of the human

family. In all these respects the Jews were a *chosen people;* but the idea that Christians are to revive the practices of Jewry would be as startling and absurd as to command the mature and fruit-bearing tree to sink back into its own roots.

Any degree of self-respect, however small, must preclude an argument with the Mormon champions on the fairness of the precedents by which they justify their licentiousness. One might as well debate the point with any other class of fanatics or designing impostors, as to whether they had the right to stone people to death for violating the Sabbath. For the murderer, the most legitimate argument is the halter; and for the bigamist, the most appropriate one is the penitentiary. There is no such thing as an argument where there is no common ground. The Bible, the common resting-place of all Christian minds, ceases to be mutual authority when a new revelation changes a *permission* into a *command*, and makes new readings and translations to suit the ideas, or pander to the lusts of the revelator; and truly, if the world has learned nothing real in regard to polygamy, or sacerdotal lust, after a period of 6000 years, it may be regarded as quite unteachable on any subject.

It may seem strange that so many persons have been converted to the Mormon faith, in the faith of such systematic prostitution. It is libel enough upon the integrity and intelligence of mankind that Mormonism, in any form, ever had an existence; but it is due to many to say, that they have been brought into the Church under the strongest assurances of the missionaries that polygamy did not exist among them. Smith

had his pretended revelation on the subject July 12, 1843, from which, until the 29th of August, 1852, it existed as a *secret* institution. At the last-mentioned period, it was publicly justified in a sermon preached by Orson Pratt; and the revelation and sermon were, on the 14th of September following, published to the world in the "*Deseret News extra.*" During this entire period of nine years, their missionaries were instructed to deny the existence of polygamy, and they have proved themselves prompt and ready liars on all occasions when the subject has been called in question. On this point the proofs are abundant.

In or about the year 1845, one John C. Bennett apostatized from Mormonism, and in his exposé alleged that the spiritual wife system was in vogue at Nauvoo. Parley P. Pratt, then and now of high authority in the Church, promptly denied that any such doctrine was "known, held, or practiced as a principle of the Latter-day Saints;" and urged that it was "but another name for whoredoms," "and that it was as foreign from the real principles of the Church as the devil is from God, or as sectarianism is from Christianity." (*Millennial Star*, vol. vi., p. 22.)

In "*A Series of Pamphlets*," published in 1851, the reader will find an account of a discussion between Elder John Taylor, another Mormon dignitary, and some persons in France, in July, 1850. One of the charges brought against the Mormons was, that polygamy was practiced among them. To refute this, Elder Taylor remarked, "We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such as none but a corrupt heart could have con-

trived. These things are too outrageous to admit of belief; therefore I shall content myself by reading our views of chastity and marriage from a work published by us, containing some of the articles of our faith." He then read from the Book of "Doctrines and Covenants" on the subject, containing the following marriage obligations:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves *wholly for each other, and from all others, during your lives.*"

Also the following: "Inasmuch as this Church of Jesus Christ has been reproached with *the crime of fornication and polygamy*, we declare that we believe that *one man should have one wife, and one woman but one husband.*"

It will be recollected that polygamy was introduced by the prophet in August, 1843, nearly seven years before this discussion; and yet this sacerdotal villain quoted from the lying book of "Doctrines and Covenants" in denial of the charge. But this is not all: this unmitigated scamp was at that very period living in a state of adultery with a plurality of *wives*, so called. Perhaps his Mormon conscience justified him with the plea that he did not directly deny the charge himself—he only said it was too gross an accusation to be believed, and then quoted what he knew to be false from one of their sacred books! It is difficult to find terms in which to express the baseness of these falsehoods. We detest the man who tells a lie for the purpose of gain; we pity and despise the one who resorts

to it to screen his guilt from detection. But in what estimation shall we hold these reverend panderers, who utter glib and polished falsehoods to entice weak-minded females into their ecclesiastical brothel? A witness who perjures himself in one point of his testimony is discredited in all; and the Latter-day Saints can not complain of the application of this rule to all their allegations and pretenses.

The Book of "Doctrines and Covenants," which has this standing falsehood upon its pages, is regarded as even superior to the Book of Mormon as an authority and guide. A new edition was printed in 1846, in which the same thing is repeated. Many simple-minded and honest people have been cajoled into Mormonism, who would have been saved from this pit of pollution had they known the truth on this point. Many have left after learning the truth; many are preparing to leave; and many others would leave, were not their means exhausted in support of the hierarchy, which now keeps them in bondage.

Polygamy, since its introduction, has branched into importance; and as an element of salvation, has become paramount to the atonement, and even to faith itself. Orson Pratt, in his sermon in justification, thus enlightens the world on this point:

"But, says the objector, we can not see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply, we will show you that it is incorporated as a part of our religion, and necessary for our

exaltation to the fullness of the Lord's glory in the eternal world. Would you like to know the reasons? Before you get through, we will endeavor to tell you why we consider it an essential doctrine to glory and exaltation to our fullness of happiness in the world to come." (*Deseret News extra.*)

What sublime efficacy! The descent, sufferings, and glorification of our Lord effected only the resurrection of the body, but a higher degree of salvation is secured by the efficient instrumentality of bigamy and adultery. The furies of the French Revolution abolished Christianity, and bowed themselves in mock adoration before the Goddess of Reason in the form of a strumpet. But the Mormon has improved upon this by taking the strumpet to his bosom—wallowing in the filth of the brothel as the grand panacea for the purification of society, and the elevation of himself to the attributes of Deity.

Polygamy, according to the Mormons, is a privilege belonging to the gods as well as to men. Their profanity on this subject exceeds belief. The spirits who enter the earthly tabernacles, they insist, are sons of the gods begotten in the usual course of generation. God has, nobody knows how many, wives or concubines—the words of the Psalmist, "Kings' daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir," being considered sufficient on this point. This doctrine is now as common at Salt Lake as "household words."

"God was *married*, or how could he beget his son Jesus Christ, and do the works of *his* father." (*Deseret Almanac*, 1853.)

"The apostle says to the Hebrews, 'We have had fathers of our flesh, who corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of Spirits, and live?' *Father of spirits*, which are in shape and form of mortal beings, would lead us to infer that spirits not only have a father, but also a MOTHER." (*Deseret News*, *Dec.* 25, 1852.)

Christ, as a spirit, was begotten in the heavens, and born of one of the celestial concubines. A tabernacle was begotten for him on earth by his father, similar to the affair of Jupiter and Europa. Christ, too, was married, and his wives were Mary and Martha; these females would not have ministered unto him in the way described (so they reason), had they not been his wives.

The pollution of the Latter-day polygamist is thorough and complete, mind and body. There is no degree of profanity and blasphemy that he can not compass with the coolness of an every-day occupation. Every thing sacred which he breathes upon or touches, is profaned and polluted, from the throne of the Eternal to the family altar, around which are usually garnered all the hopes and joys of Christian minds. All his doctrines are based on literalism and materialism—all his joys are carnal and selfish.

"If," says the Elder Lorenzo Snow, "you show me a man who is *not selfish*, you will show me no man at all; if you show me a woman who is *not selfish*, you will show me an idiot, and one who knows not the way to happiness or a crown of glory." (*Deseret News*, *Nov.* 6, 1842.)

The true follower of Smith can form no idea of

earthly and heavenly happiness except what proceeds from, or is in some way connected with, the pleasures of the bodily senses. He knows nothing of spiritual ideas or pleasures. Disinterested benevolence has no place in the storehouse of his religious treasures. Every thing with him is matter; and mind is nothing, here and hereafter, except as it is made up of, and connected with matter. He is, in the strictest sense of the term, a materialist; this he not only openly avows, but strenuously contends that materialism furnishes the only key to happiness. He is of the earth, earthy; and earthy he desires and expects to be through all coming futurity. His future eternity is merely an elongation of time, and is to be spent upon the earth, after the general conflagration, in all the pomp of deified royalty, and in the gratification of every bodily lust. His supremest felicity is to consist in acting the glutton and the debauchee, free from bodily infirmities and a sense of satiety. He expects to live fast without wearing. The fires of his insatiable appetites are always to be supplied with fuel without consuming him. His body is not elevated into a mental sphere, and made subservient to the mandates of a pure, regenerated, spiritual master, but his mind is brought down into the filthy lusts of the body, and there wallows in the mire of sensuality. His religion resides only in the natural degree of his mind, and in the most sensual portion of such degree. Spiritual ideas are consequently above his comprehension. He can neither smell, touch, taste, hear, or see them, and, therefore, they have no existence in his universe. His intellectual is the bat of evening: he knows nothing

of the "eagle towering in his pride of place." His residence is in the basement story of humanity; and the universal prevalence of his system would drag the mind down into a low plane, restore the reign of pantheism, the dance of satyrs, and the dalliances of syrens.

He exhibits to the world a present, active religious zeal, and compasses sea and land to make proselytes to his faith; but his mission is that of the swindler and the cheat: he goes with a lie in his mouth, and labors only to enlarge his own borders, and build up and strengthen his own dominions, and pander to his own pleasures. Selfish and sensual himself, he appeals to all that is selfish and sensual in those he hopes to make the victims of his duplicity, and the instruments of his ambition and pleasures. He belongs to the external and the ultimate: he is all rind—all kernel—all husk. He delights in literal constructions. The sentence of death passed upon Adam meant only the death of his external body, because Adam could be nothing unless in connection with this body. The way in which he speaks of the propagation of the Lord's Divine Human is natural and gross to a shocking degree. They have no spiritual idea of the production of a Human by "the virtue of the Most High," into which the Lord could enter, and with which he could form a complete union for the purposes of salvation. The Immaculate Conception was neither more nor less than an ordinary case of generation—nothing higher than the fabled intercourse of the heathen gods with the daughters of men. The god of his conception is carnal and sensual. The Jews were condemned for not doing the works of Abraham,

and these consisted in having a plurality of wives and concubines. The heavens are nothing more than one or more earths purified by fire, and it has gone through this process merely that it may be a place for the propagation of spirits for earthly tabernacles elsewhere begotten. Thus time and eternity are but the unvarying cycles of the lusts of the flesh and of worldly grandeur, and earth and heaven but the vast receptacles of the debauchee and the strumpet; and as all who do "the works of Abraham" are to become gods, he is destined to be the greatest god who has the largest harem and claims paternity to the greatest number of bastards.

## CHAPTER XV.

Prevalence of Polygamy.—Its Effects on Population.—Arguments in its Favor.—Its Effects on Morals.—Frightful Licentiousness.—Its Influence on the first Wife.—Divisions and Hatred in Families.

As a matter of civil polity, it would seem, at this age of the world, as though the founders of communities and states might regard polygamy as a settled question. It existed among the Jews, with other questionable practices, by divine permission, on account of the hardness of their hearts. The fruits of polygamy among them were such as might readily be supposed by any one knowing any thing of the relation of cause and effect. Each individual case presents a picture of family dissensions, divisions, and misery. Sarah, after giving Hagar to Abraham (not by divine command, as Smith would have his dupes believe), turns her

off, after the birth of Ishmael, in a fit of jealousy and rage.

"The increasing wealth of the Hebrews under the patriarchal government, which forwarded its temporal power, was, however, morally counteracted in its influence by polygamy, the fatal tendency of which was soon discovered in the domestic misery distracting the family and embittering the days of the fondest, as he was the most unfortunate of fathers. The jealousies of the sisters, Rachel and Leah, for supremacy in their husband's affections, and the contentions of the sons of Bilhah and of Zilpah, produced those dark divisions which finally ended in the expulsion of Joseph.

"The envious brothers, who hated Joseph for his virtues, who meditated his murder, sold him to slavery, &c., were such sons and brothers as Oriental despotism produces down to the present day—where woman is still the servant and man the master, and where polygamy is still the ruling institution of the land." (*Woman and her Master*, vol. i., p. 56.)

No nation of ancient or modern times, in which polygamy has existed as a part of its political or religious institutions, has exhibited a permanent degree of vigor or prosperity. It did not prevail, except in one or two extraordinary instances, among the Greeks, nor at all among the Romans until, for a period, during the corruptions of the Empire. The modern nations of Europe are free from this scourge. It belongs now to the indolent and opium-eating Turks and Asiatics, the miserable Africans, the North American savages, and the Latter-day Saints. It is the offspring of lust, and its legitimate results are soon manifest in the rapid degeneracy of races.

The reader is ready to ask, To what extent does it prevail and how does it work with the Saints? Are the ordinary laws, and cause and effect, suspended, to accommodate the modern prophet and his disciples? Does it increase population, purify morals, improve the race, and produce happiness?

Polygamy is now fastened upon the Mormon community as tenaciously as the shirt of poor Nessus, which Hercules found far easier to put on than tear off. About one fourth of the adult male population are polygamists, varying in the number of their wives from two up to fifty. The priesthood, and especially that portion who hold all the power, and control nearly all the wealth of the community, have the largest harems. Larger numbers would undoubtedly enter into it but for the scarcity of women and the want of means to support them. The census of 1851 disclosed the fact that there were 698 more males than females in the Territory. Subsequent emigrations have not probably much changed this proportion. For each man to have two wives would require twice as many females as males. Of course it follows that, where the chief bashaws have from ten to fifty in their harems, large numbers can not have even one.

The effect upon population is decidedly deleterious. The prophet Joseph had over forty wives at Nauvoo, and the rest of the priesthood had various numbers, corresponding to their standing and inclinations; and nearly all the children of these polygamous marriages died at that place; indeed, it is alleged by Mormons that not one was taken to Utah. Brigham Young has thirty children, of whom eight are by his first and sec-

ond lawful wives; the remaining twenty-two are by his *spirituals*. He has about fifty wives, some of whom were widows of Joseph Smith, and are probably past the time of having children; but, supposing him to have thirty who are capable of having issue—which is below the true number—the twenty-two children would be less than one child to a concubine. If each of these degraded females could have been the honored wife of one husband, the aggregate number of children, according to the usual average of four in a family, would be one hundred and twenty, showing a loss in population of ninety-eight.

The children are subject to a frightful degree of sickness and mortality. This is the combined result of the gross sensuality of the parents, and want of care toward their offspring. As a general rule, these saintly pretenders take as little care of their wives as of their children; and of both, less than a careful farmer in the States would of his cattle; and nowhere out of the "Five Points" in New York city can a more filthy, miserable, neglected-looking, and disorderly rabble of children be found than in the streets of Great Salt Lake City. The Governor, again, whose attention to his multifarious family we are bound to suppose greater than the average, affords a fair illustration. He was twice lawfully married, and has had eight legitimate children, who are all living. He has had a large number of children by his concubines—no one knows how many—it is only known that there are only twenty-two surviving. These females do not reside in the "Governor's house," so called, but in different establishments, from one up to a dozen in a place; and

their children can only have the care of one parent. It would be too great a tax upon his time to render the same care and attention to the children of these separate families as is bestowed in a single family, where there is a union of affection and interests. In cases where the wives and children are all under one roof, the total disruption of all domestic ties and harmony produce the same result. It would, therefore, seem that the boasted increase of population from this polluted source bids fair, under the just disposings of Providence, to be a decided failure.

The moralists of Salt Lake exhibit some strange mental obliquities in defense of polygamy. The following, from a letter of W. W. Phelps to the New York Herald, dated May, 1852, is quite popular with the Saints:

"If you have not received a communication from Dr. J. M. Bernhisel, on the plurality of wives, being a dialogue between Judge Brochus and the King's Fool, call on him for it, and let the people have it, and I think your one-wife system will sing as small as our racing Gilpins, or 'dirty cotton court.' Of two evils, a Mormon chooses neither, but goes in for all good and more good; which, if, as Solomon said, a good wife is a good thing, then the more you have the more good you have; so that when the suffering female kind over the great globe are acquainted with the fact that 'the daughters of kings are among the Lord's honorable wives in heaven' (Psalm xlv.), 'and on the right hand the queen in gold of Ophir,' you will hear of more honorable women clinging to the holy priesthood than you ever thought of, or a narrow-contracted Christian cler-

gy drove into corruption by night-closetings because their deeds are evil."

The Emperor Vitellius reasoned in the same way in regard to a good dinner, and usually tickled his throat with a feather, and threw up what he had eaten, in order to dine over again. This convenient rule would give a wife a score of husbands. Upon the same principle, a man should have as many heads as a hydra, as many arms as Briareus, and as many legs as a spider; and Nature was a niggard of her favors when she made him up.

The argument, however, most relied on in support of the system is, that it tends to good morals, by taking away the inducements to unlawful pleasures; that, inasmuch as a man has as many wives as he pleases, he has no temptation to wander in forbidden paths. They even go so far as to claim that it is the only system of domestic polity by which purity can be preserved. In following out this idea, they are industrious in gathering up and publishing in the *Deseret News* the numerous cases of seduction, adultery, and elopement occurring in the States, which find their way into the public prints, and are fond of contrasting the purity of morals in Utah in this respect with these irregularities, and with the tolerated houses of ill fame in the great cities of the Old and New World. This is decidedly a fair specimen of Mormon logic; and reminds one of an inhabitant of the ancient seas, of which we have only the fossil remains, called sometimes the *Ink-bag*, which had the art to conceal itself by ejecting a black fluid.

Upon this basis, it is very easy to purify the morals

of a people by civil enactments. The legislator wise enough to legalize bigamy, burglary, forgery, perjury, theft, and murder, would do away with the necessity of penitentiaries and criminal codes. The people who had the rare privilege of doing these things *according to law*, would be better off than the ancient Spartans. They were allowed to steal, provided the theft was committed in a sly, artful manner; but under the Mormon improvement, the burglar could pick locks and break doors in broad daylight. How true it is, that a perversion of moral principle brings a cloud upon the reasoning faculties! When the will is immersed in evil propensities, the understanding is ready to justify the abominations to which they lead. The Saints, while chuckling over the secret and stealthy sins of Eastern life, are willfully blind to the enormities enacted in their midst.

Their system of plurality has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields. A man living in common with a dozen dirty Arabs, whether he calls them wives or concubines, can not have a very nice sense of propriety. It is difficult to give a true account of the effects which have resulted from this cause, and, at the same time, preserve decency of language. It is related of one of the English Georges, that, when he became old and sapless, a plump maiden was selected for his seasons of repose, and made to act the part of a warming-pan to his majesty. The Saints are progressive. Three in one bed sleep warmer than two, when wood is scarce and a kingdom is to be built up. Last year (1852)

they seriously discussed the subject of introducing a new order into the Church, by which the wives of absent missionaries might be sealed to Saints left at home, under the plea that the important business of peopling the celestial kingdoms ought not to be interrupted. Practically, this would make no great difference, as the proxies now readily make their way into these half-deserted tenements. There are a number of cases in which a man has taken a widow and her daughter for wives at the same time. One has a widow and her two daughters. There are also instances of the *niece* being sealed to the *uncle*, and they excite no more attention than any ordinary case. How far the plague-spot is to spread in this direction remains to be seen. Brigham Young stated in the pulpit, in 1852, that the time might come when, for the sake of keeping the lineage of the priesthood unbroken, marriages would be confined to the same families; as, for instance, the son of one mother would marry the daughter of another by the *same father*. This fact was spoken of by so many persons as to preclude all reasonable doubt of its truth. Why should not the blood of the priesthood, like that of the Incas, be kept *pure?*

A case has already occurred, which shows at least an entering wedge for the introduction of this improvement upon the system. One Watt came over from England with his half-sister, and on the way they concluded to enter into some of the sublime mysteries of Mormonism. When they arrived at Salt Lake City, they repaired to the "Governor's house" to be sealed. The lady was fairer than any at that time in Brig-

ham's collection, and he told Watt it would not do; that the time had not yet arrived when persons so nearly related could be married; but that he would seal her to himself. This was done; but Brigham, for some reason, like Henry the Eighth with Catharine of Cleves, became, in a day or two, sick of the new sultana; sent for Watt; told him he had reconsidered the matter, and concluded, on the whole, that the original proposition might be safely acted upon. Brigham was thereupon duly divorced, and Watt married to his half-sister.

There has been some talk of going even beyond this, and allowing the father to seal his own daughter to himself. And why not? The same principle of literal construction, combined with a fanatical belief of the speedy destruction of the Gentile world, would justify it. Did not the daughters of Lot become *sealed* to their father, under the belief that all mankind had been consumed in the fires of Sodom and Gomorrah? Nature, too, has already sanctioned it in the example of hens, cattle, and goats. Why should not the Saints act upon these exemplary precedents, inasmuch as it has become so very important that both worlds should be peopled with an improved breed? The truth is, their doctrine of the anterior existence of the spirits of men, so strenuously taught and extensively believed, has had a strong effect in obliterating the sentiment of female chastity. If the bodies of men are tabernacles for pre-existing spirits to enter into, it can matter but little by whom they are begotten. It becomes a matter of mechanical employment; and no matter how often the workmen are changed, so long as the article

is properly manufactured. The chaste union of two minds in the conjugal relationship becomes thus a thing entirely unknown.

The high-priest dignitaries of the Church are exceedingly skillful in procuring young girls for wives. They inculcate the idea that elderly members, who have been tried and found faithful, are surer instruments of salvation than the young, who may apostatize; and as marriage to one who remains steadfast to the end is essential to escape from the fate of being mere angels, a great many young women are fooled into this bubbling and seething caldron of prostitution. Elder Wilford Woodruff, one of the twelve apostles, has a regular system of changing his harem. He takes in one or more young girls, and so manages, after he tires of them, that they are glad to ask for a divorce, after which he beats the bush for recruits. He took a fresh one, about fourteen years old, in March, 1853, and will probably get rid of her in the course of the ensuing summer. These maneuvers are practiced more or less by the whole gang; the girls discarded by one become sealed to others, and so travel the entire rounds; and when they accomplish the whole circuit, and are ready to start anew, they have a profoundly "realizing sense" of female modesty, to say nothing of some of its adjuncts.

These things are producing results in the very vitals of the Mormon community as frightful as the barking monsters in the bowels of Milton's portress to the infernal regions:

> "About her middle round
> A cry of hell-hounds, never ceasing, barked

With wide Cerberean mouths full loud, and rung
A hideous peal."

Young men, in a majority of cases, find it impossible to obtain even one wife, and run into excesses rivaling some of the choicest purlieus of Eastern cities. When the door of licensed indulgences are so widely thrown open to the elders, it is scarcely to be supposed that the young will look on with indifference; nor can it be surprising that the affair of Absalom and his father's concubines should be considered and acted upon by the youthful Saint as a fair precedent.

Various apostates have disclosed the fact that among the Temple mysteries of Mormonism is a degree into which the most favored ones are initiated, called the "Order of the Cloistered Saints," of which the following account is given:

"When an apostle, high-priest, elder, or scribe, conceives an affection for a female, and has ascertained her views on the subject, he communicates confidentially to the prophet his love affair, and requests him to inquire of the Lord whether or not it would be right and proper for him to take unto himself this woman for his spiritual wife. It is no obstacle whatever to this spiritual marriage if one or both of the parties should happen to have a husband or wife already united to them according to the laws of the land.

"The prophet puts this singular question to the Lord, and if he receives an answer in the affirmative, which is always the case when the parties are in favor with the president, the parties assemble in the lodge-room, accompanied by a duly authorized administrator, and place themselves kneeling before the al-

tar. The administrator commences the ceremony by saying,

"'You separately and jointly, in the name of Jesus Christ, the Son of God, do solemnly covenant and agree that you will not disclose any matter relating to the sacred act now in progress of consummation, whereby any Gentile shall come to the knowledge of the secret purposes of this order, or whereby the Saints may suffer persecution, your lives being the forfeit.'

"Then comes a mock ceremony of marriage, after which—the parties leave the cloister, with, generally, a firm belief, at least on the part of the female, in the sacredness and validity of the ceremonial, and consider themselves as united in spiritual marriage, the duties and privileges of which are in no particular different from those of any other marriage covenant."

The reader will naturally ask if this can be true. A residence of less than six months will be very apt to remove any doubts he may entertain on the subject. If the husband of a female Saint happens to be Gentile, it is a great point with the Mormons to have her sealed in this way without his knowledge. Her prostitution is easily effected, inasmuch as she is made to believe that it is necessary to her salvation, all Gentile marriages being void.

The system is fast proving itself a terrible whip of scorpions, from the lash of which there is no escape but in the ultimate disorganization of the Mormon community. Mankind were created a pair, male and female, and, in harmony with such an origin, political science discloses the fact that males and females are born into the world in nearly equal numbers. States

are made up of families, and can not be strongly compacted where the family is not a unit; on the contrary, they are the most united, enterprising, and efficient for the common good where it is harmonious. Polygamy introduces an element of disorder into families, and saps the foundations of social order according to the extent to which it prevails. On general principles, we may as well believe a building will remain uninjured by tearing away its basement walls, or the human body retain its healthy condition after a subtile poison has disorganized its tissues, as that society will flourish, with hatred rankling in the bosom of the families of which it is composed. It may be supposed that religious fanaticism will do much to change and control the ordinary current of human emotions. This has had its influence in the Mormon community, but it is generally limited and temporary in its character; and now that persecution, or that which was regarded as such, has ceased, fanaticism has lost much of the nourishment upon which it subsisted. The fact is, the Mormon mind has greatly cooled of its primitive fervor; its thermometer has fallen below its first fever heat; and the ordinary causes which regulate human conduct have been quietly resuming their operations. Many who at first practiced or justified polygamy, because it was one of the points which invited Gentile persecution, are beginning to realize that it is a nest of adders, of which the sting can no longer remain unfelt.

In Utah, the effect of the plurality system is most severely felt by the first or real wife. In Turkey, and other kindred nations, where polygamy has long exist-

ed, it has become a fixed sentiment in the minds of men and women through the lapse of ages. Woman is there too much degraded to be the companion of man, and her wishes on the subject are of no more account than of so many slaves. In the Mormon community, however, the case is different: it was introduced to gratify the lust of Smith and his principal followers, and has been forced upon the society, in total disregard of the wishes and happiness of the first wife, as well as in opposition to the common sentiment of the age. That it should have been tolerated at all is only to be accounted for by the deep fanaticism and lamentably lax morality existing at all periods among the Saints.

A *wife*, in Utah, can not live out half her days. In families where polygamy has not been introduced, she suffers an agony of apprehension on the subject which can scarcely be conceived, much more described. There is a sad, complaining, suffering look, obvious to the most ordinary observer, which tells the story, if there were no other evidence on the subject. In most cases, it is producing premature old age, and some have already sunk into an early grave under an intolerable weight of affliction. The man, from the moment he makes up his mind to bring one or more concubines into the family, becomes always neglectful, and in most cases abusive to his wife. In every instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labor and economize for the family, because she finds one or more intruders who have the right to share in the benefits of her ex-

ertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comforts, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half-starved young wolves. It is hate, and strife, and wretchedness through the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind. The husband, under the double influence of domestic discord and gross indulgence, loses his energy, becomes discouraged, sinks into the bloated, vulgar debauchee, and affords a capital illustration of the truth, that

"Our pleasant vices are made the whips to scourge us."

In many families where there are as yet no concubines, the wife is anxious to remove from this valley of Sodom, as well on her own account as to save her young daughters from becoming the inmates of a priestly harem; and, as she has it in her power to obtain a divorce at any time, it may seem strange that she should remain the inmate of such a domestic hell. But a divorce would be of no practical benefit to her. She would be compelled to separate from her children; and, as she is powerless to perform an overland journey of over a thousand miles, to bring herself within the protection of a civilized government, she must, of course,

remain, and seek a precarious livelihood, under the discouraging pressure of Church vengeance.

Any number of cases illustrative of the degrading licentiousness of the system, and of the brutality and wretchedness which it produces, might be mentioned. In a conversation with one of the missionaries (and, withal, a man of more than ordinary shrewdness), I asked him what the effect of the system was upon the domestic relations. "Why," said he, "you must be aware that human nature among the first wives is opposed to it. When a man's wife gets a little old, and he takes a fancy to a young one, why, you know, the old one will feel jealous that she is to give way to the other; but it is the order of the Church, and she must submit to it." This was accompanied with a sly leer, such as would have done credit to a satyr.

A man, by the name of Eldridge, was living with much apparent happiness with his wife at Nauvoo, at the time of the great break up there. Emma Smith, the prophet's widow, had seen enough of Mormonism, and, having secured some property out of the general wreck, resolved to remain in the States. When the Saints were on the point of removing, Emma Smith advised Mrs. Eldridge not to follow her husband to the valley of Great Salt Lake; told her he would certainly go into the plurality order, and then she would be treated with neglect; that was the case with them all. Mrs. E. replied that her husband had promised her that he would never go into it; that they were attached to each other; and that she had the utmost confidence in him. They went on together to Salt Lake, and, in 1851, the predictions of Mrs. Smith were verified.

Brigham Young, for some reason or other, desired to involve Eldridge in the meshes of spiritual wife-ism, and repeatedly importuned him on the subject. Eldridge told him he was living very happily with his wife, and that to bring another into the family would almost kill her. Young replied that, if his wife was opposed to the order of the Church, "the quicker she was damned the better." He also stated, among other things, that he was about to go off on an exploring tour in the Territory with a party (naming some of them); that he and the rest intended each to take along a new wife; that he (Eldridge) had better do so too, and they would have "a nice time of it." Eldridge finally yielded, and so worked upon his wife as to compel her to give her consent to his being sealed to a miserable drab selected for this occasion. From this period he became a perfect brute in the treatment of his wife; turned her from the best room in the house to make room for his concubine; and she, thoroughly crushed and despairing, realizes that her once peaceful and happy home has been changed into a domestic hell. This is a fair history of the fate of the first wife.

Instances of brutal insensibility on the part of the men are common, and excite but little attention. A man connected with the stage, having a number of wives, came home one evening (January, 1853) from rehearsing his part, and found one of them dead. This trifling circumstance, however, did not in the least interfere with his engagement at the theatre; he performed his part that evening; buried his deceased wife the next day; and kept on at the theatre as though nothing extraordinary had happened.

It may excite surprise that so many females can be found who are willing to be made the ready instruments of debauchery; but they are generally young, exceedingly ignorant, and are made to believe that their salvation depends upon it, and it is regarded as no disgrace in the community in which they live. This community is so completely isolated as to form a world by itself, and its habits and morals are borrowed from the cock-pit and third tier of more civilized regions. The greatest opposition comes from the first wives: there are a few instances in which they advocate it; but these are divorcés from the States, and are somewhat familiar with having "things in common."

Many of the older sealed ones are women who have been seduced to leave their husbands and families in the States. These, of course, become thorough-paced strumpets, and, when too old for use, are noted devotees. A fair type of this class is a Mrs. Cobb, whose race would embellish the pages of Peregrine Pickle. This woman was living in Boston with her husband and family when Brigham Young visited that city as a missionary. He was at that time a good-looking man, and Madam Cobb made up her mind that to aid Brigham in building up a celestial kingdom was far preferable to the humdrum of her domestic duties. She accordingly raced off, taking one of her children (a young girl), was divorced from her husband, and afterward duly sealed to Brigham. She was the reigning sultana for a time, and queened it with a high hand; but he finally tired of her, and she is now a full-blown devotee; talks solemnly of being sealed to Joseph Smith and other dead prophets; and tries hard, by the extrav-

agance of her nonsense, to make herself a mother in Israel. Her daughter, in the mean time, has grown up handsome in face, and accomplished in the peculiar graces which belong to female Mormondom. The mother and daughter deal frequently in crimination and recrimination with each other, calling things by their right names in choice Billingsgate; and the parent is in a fair way of draining to the bottom that cup of bitterness which she has prepared for her own lips.

## CHAPTER XVI.

Book of Mormon.—Proofs of its modern Origin.—Its Style.—Arguments in Favor of the System.

The Book of Mormon claims to be "the history of the inhabitants of America, who are a branch of the house of Israel, of the tribe of Joseph, of whom the Indians are still a remnant; but the principal nation of them having fallen in battle in the fourth or fifth century, one of their prophets, whose name was Moroni, saw fit to make an abridgment of their history, their prophecies, and their doctrines, which he engraved on plates, and afterward being slain, the records fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit them safely in the earth," &c. In other words, the Book of Mormon professes to be the Bible of this ancient people, which has been exhumed by Joseph Smith for the use of "these last days," and it is upon this foundation that the whole Mormon structure has been built.

Upon examination, however, it will be seen that the book itself never could have sustained the superincumbent weight; it required certain adjuncts, such as the gift of prophecy, seership, miracles, tongues, and other popular marvels, to give any thing like success to the scheme.

There is probably no book in the world which contains within itself so many proofs of its real origin, and one but partially read in the history of human credulity is struck with wonder that the imposture should have fastened itself upon such numbers; and that, too, with such strength, that no incongruity, inconsistency, or absurdity which can be pointed out can make the least impression. At the very outset we are met with a most surprising fact: a portion of the Israelites are alleged to have found their way, in a marvelous manner, to the shores of America, and they and their descendants write a long book, in which there is not one word of the Hebrew tongue: it proves to be in a language so wholly lost as to require a miraculous translation, through the aid of a huge pair of spectacles. In addition to this, not a single Hebrew word or character can be found in the languages of these descendants of Israel upon the American continent. Miracles become very suspicious characters when they start into existence without necessity or apparent object.

A reader of the Book of Mormon will not be disposed to deny, very strenuously, that the authors must, at times, have possessed the gift of strange tongues. The religious portions are especially encumbered with gross grammatical errors, to say nothing of violations of good

taste. The common version of the Bible contains some errors of this description, but this was translated by men, in an age when the accuracies of language were not as well defined as at present. But how such mistakes should happen in a translation made through an infallible "*Urim and Thummim*," is a mystery which none but a Mormon elder can probably either explain or understand. Phrases like the following frequently occur: "I the Lord hath not forgotten my people;" "I the Lord delighted in the chastity of women;" "For a more history part are written upon my other plates;" "These things had not ought to be;" "And the effects thereof is poison;" "I ought not to harrow in my desires the firm decree of a just God." The Book of "*Doctrines and Covenants*" abounds in similar phrases: "And the spirit of the body is the soul of man;" "Her who sitteth upon many waters."

The book contains evidences of its modern origin on almost every page. The mariner's compass, which was not discovered until the fourteenth century, and which made such a revolution in commercial enterprises as to form an era in the history of the world, was, it seems, miraculously made known to Lehi in the reign of Zedekiah, king of Judah:

"And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness. And it came to pass, that as my father arose in the morning, and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball, of curious workmanship; and it was of fine brass. And within the ball were two spin-

dles; and the one pointed the way whither we should go into the wilderness." (P. 42.)

"And now, my son, I have somewhat to say concerning the thing which our fathers call a ball or director; or our fathers called it liahona, which is, being interpreted, a *compass;* and the Lord prepared it." (P. 348.)

These ancient worthies had a wonderful prescience of modern terms and customs, and in this respect totally outstrip the prophet of the Old Testament.

"And it came to pass, that I did arm them with bows and with arrows, with swords, and with *cimeters*, and with clubs, and with slings, and with all manner of weapons which we could invent, and I and my people did go forth against the Lamanites to battle."

The *cimeter* is a Turkish weapon, not known until after the time of Mohammed.

"And because my words shall hiss forth, many of the Gentiles shall say, A Bible! a Bible! we have got a Bible, and there can not be any more Bible." (P. 123.)

"*Bible*" is a word which belongs to modern theology, to express, in the complex, the Old and New Testaments, and does not occur in either of those books.

So, also, we have "*priestcraft*," lawyers "*skillful in their profession*," "*machinery*," law "*suits*," "*plan of redemption*," "*dissenters*," and a multitude of other terms and phrases, which belong to the dialects and customs of the present time.

Modern sectarian theology appeared to be about as well known then as now. Among other curiosities in this department was a preacher of *universal salvation*,

who held forth to the great scandal and annoyance of more rigid constructionists.

"And it came to pass, that in the first year of the reign of Alma in the judgment-seat, there was a man brought before him to be judged—a man who was large, and was noted for his much strength; and he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the Church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people; and he also testified unto the people that all mankind should be saved at the last day, and that they need not fear nor tremble, but that they might lift up their heads, and rejoice; for the Lord had created all men, and had also redeemed all men; and, in the end, all men should have eternal life." (P. 335.)

Perhaps the greatest curiosity of the book is, that "Christ and him crucified" was preached, and "baptism" administered, and Christian churches established, long before the Christian era. Revivals, and revivalists, and protracted meetings, and anxious seats, were as well known among the Lamanites and Nephites as modern sectarians. The incongruity of the thing appears to have occurred to Joseph and Rigdon, for one of these imaginary preachers is made to say:

"And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or, rather, that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time

of his coming. And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, Is not a soul at this time as precious unto God as a soul will be at the time of his coming? Is it not as necessary that the plan of redemption should be made known unto this people, as well as unto their children? Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?" (P. 352.)

What was to be the fate of the precious souls to whom this ante-dated Gospel was not proclaimed, this reverend Nephite does not give us to understand except by implication.

One of these ancient revivalists had a summary knack of making converts: he promptly knocked them down by the mysterious power with which he was clothed, with as much facility as a bowler knocks down nine-pins; and not only so, but kept them in durance generally for about three days. They not only preached Christianity, but, strange to say, *anti-Christ* made his appearance too: "But it came to pass, in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was anti-Christ, for he began to preach," &c. (P. 322.)

Occasionally the authors discourse on abstruse subjects, and, when they do, they get into too deep water. The following, on the subject of the fall of Adam, put into the mouth of the prophet Lehi, is a fair sample:

"And now, behold, if Adam had not transgressed, he would not have fallen, but he would have remained in

the garden of Eden. And all things which were created must have remained in the same state which they were after they were created, and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy." (P. 69.)

Curious enough that sin should be a condition precedent to having children! Curious, too, that a man should be under the necessity of transacting a shindy or two before he is capable of performing a good action!

There is a continual effort to imitate the style of the Scriptures which it is absolutely painful to read:

"And now I say unto you, that this is the order after which I am called: *yea*, to preach unto my beloved brethren; *yea*, and every one that dwelleth in the land; *yea*, to preach unto all, both old and young, both bond and free; *yea*, I say unto you the aged, and also the middle aged, and the rising generation; *yea*, to cry unto them that they must repent, and be born again; *yea*, thus saith the Spirit, Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; *yea*, the Son of God cometh in his glory, in his might, majesty, power, and dominion." (P. 251.)

This continually-strained effort betrays itself, and produces, to say the least, some very queer descriptions. A well-sustained battle against odds is thus described:

"But they fought for their lives, and for their wives, and for their children; therefore they exerted themselves, and like dragons did they fight."

The following must have made a deep impression upon those to whom it was addressed:

"And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct."

These Nephite philosophers seem to have been as profound in their knowledge of mental emotions, as graphic in their descriptions of external objects, as the following plainly shows:

"Now if ye give place that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding; yea, and it beginneth to be delicious to me."

The following contains a very ample "bill of particulars," but whether intended as a description of the "still small voice" of Scripture, it is really difficult to say:

"And it came to pass, that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a

loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there were no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn."

Occasionally there is an attempt to imitate the sublime passages so frequent in the Word of the Old Testament; but it is as the sound of the squib and popgun to the roar of the thunder and the earthquake. Take the following:

"And the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon to exclaim, 'The God of nature suffers!'" (P. 55.)

This is quite descriptive of a terrestrial colic, and these kings, forsooth, were not permitted to sympathize with these distressing symptoms in the stomach of mother earth until wrought upon by the Spirit.

The following perfect fusillade of sublimities is intended to be a prophetic representation of the phenomena that should take place at the Crucifixion:

"Yea, at the time that he shall yield up the ghost, there shall be thunderings and lightnings for the space of many hours, and the earth shall shake and tremble, and the rocks which are upon the face of this earth, which are both above the earth and beneath, which ye know at this time are solid, or the more part of it is one solid mass, shall be broken up; yea, they shall be rent in twain, and shall ever after be found in seams and in cracks, and in broken fragments upon the face of the whole earth; yea, both above the earth and beneath."

In imitation of that striking passage, "They have sown the wind, and shall reap the whirlwind," we find the following:

"And again he saith, if my people shall sow filthiness, they shall reap the chaff thereof in the whirlwind; and the effects thereof *is* poison."

Joseph subsequently continued his penchant for sublime efforts in his revelations:

"The earth *rolls upon her wings;* and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light as they *roll upon their wings*," &c. (*Doctrines and Covenants*, p. 102.)

*Rolling* upon wings is a new method of flying. The Psalmist should have written, "If I take the wings of the morning, and *roll* into the uttermost parts of the sea."

The following is in imitation of a passage in the Revelations: "And the powers of darkness prevail upon the earth among the children of men, in the presence of all the hosts of heaven, which causeth *silence to reign*, and all eternity is pained," &c. (*Idem*, p. 127.)

The following is the trumpet which is to be sounded for the benefit of the Saints: "The heavens shall shake, and the earth shall tremble, and the trump of God shall sound both *long and loud*," &c.

The polemic reader will be somewhat curious to know what kind of arguments are relied upon to sustain the divine authenticity of such a book. It is the harsh construction of some, that it is far easier to produce conviction upon the mass of mankind in favor of a lie than of the truth, and the history of Mormonism

furnishes notable proof in support of the proposition. According to the Talmud, the body of a Jew, though buried thousands of miles from Mount Zion, will wriggle itself through the ground until it ultimately arrives at that desirable point, and all true sons of Jacob believe in the statement. Why should not the Saints, who claim to be descended from the "tribe of Joseph," believe in marvels equally wonderful, and prove their existence by a logic which never fails to demonstrate what it undertakes?

Mormonism ignores all prevalent forms and creeds, and claims to form a complete system within itself; it has not only clothed itself in all the external paraphernalia of an independent hierarchy, but has boldly sent forth its champions to prove itself true, and its adversaries false. Its most noted and voluminous polemic author is Orson Pratt, whose speculations on the mysteries of matter and mind have already been noticed. His arguments will be mostly found in a book entitled "*A Series of Pamphlets, by Orson Pratt.*" The first pamphlet of six pages in this collection, entitled "*Divine Authority*," contains a general summary of his argumentation, though many points are afterward greatly extended. A brief notice of some of the points made by him will be sufficient for the present purpose.

He commences with receiving a letter from an anonymous correspondent, who is satisfied that all prevailing creeds are false; that all preachers and teachers of the day are without authority; that "the translations of the Scriptures, being done without inspiration," are uncertain; and that, if the Saints have not "the authority to teach, interpret," &c., no one else has it;

concluding with a desire that the Mormons may be proved to be in possession of these gifts. Mr. Pratt gravely assumes the positions of his correspondent to be true, and, from this convenient starting-point (which, under ordinary circumstances, would distance all pursuers), leisurely walks over the course.

In the first division of his subject, he comes to the conclusion that it is a "strong presumptive evidence Mr. Smith was sent of God," because other churches do not profess to have inspired apostles, prophets, &c., but the Latter-day Saints do profess to have them, with authority to administer all the ordinances; because Mr. Smith has successfully patterned after ancient forms in the paraphernalia of his Church, and because his doctrines are pure and infallible. This is a curious string of professions and assumptions, which seems to leave the reasoner exactly where he started. It may well excite a smile that a man should be considered as divinely commissioned because he has made certain professions and patterned after ancient forms, and provoke a sneer that Mr. Pratt, with one wife and a dozen concubines, should be considered as pure as the man who has not violated the laws of the land and the moral sense of Christendom in his domestic relations.

In the *second* place, he comes to the same conclusion because Smith *declares* that the angel Moroni appeared to him, and revealed the place where he had concealed the Book of Mormon: and this is claimed to be a fulfillment of the prophetic vision of John: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth," &c. But how this can be, on a literal

construction, which is the Mormon rule, would seem to be very puzzling. The Book of Mormon should have come out of the *air* instead of the *ground* to fulfill the vision. It seems, too, the angel seen by John had the Gospel himself, and was to preach it himself, and he did proclaim it with a loud voice to all nations; whereas the imaginary angel of Smith appeared to him and his coadjutors in secret, stealthy interviews, something very like the studied concealment of a gang of thieves or counterfeiters; and these unpromising appearances are followed by translating the newly-discovered book by the popular wizardcraft of looking through peep-stones, while the plates are carefully concealed from the vulgar gaze.

The *third* position is, that Smith's mission was divine, because he *declares* "that Peter, James, and John came to him in the capacity of ministering angels, and, by the laying on of hands, ordained him an apostle, and commanded him to preach," &c.; and the reasoner is sure, *very* sure, that there is something transcending human thought in all this; that Mr. Smith could never have originated such an idea. It would, indeed, be wonderful, had not hundreds of the inmates of Bedlam forestalled the Mormon prophet in hatching similar absurdities.

The *fourth* proof is, that Smith professes to have received, "through revelation and commandment from God, a dispensation for the *gathering* of the Saints from all nations." Mr. Pratt undertakes to prove from Scripture that the people of God were to be brought out from the Gentiles, and gathered together in one place, and reasons that Smith, an unpracticed marks-

man, never could have hit so happy an idea by a chance shot. Less clever rogues than the prophet Joseph would have stumbled upon this idea without supernatural aid. How else could he have his followers so completely under his influence, or collect his tithes, or keep them from apostacy, or so securely indulge in a community of wives, and other licentious practices? Without the *gathering*, the adventure would have lacked one of its most essential elements of success.

The *sixth* subdivision of the argument exhibits more than any other the pains which have been taken to bring the discovery of the Mormon Bible within the letter of ancient prophecy. As a train of argument, it will be found to hold together with the tenacity usually ascribed to a rope of sand. It will be recollected that the Saints are strict literalists, and claim that certain prophecies were literally fulfilled in the discovery of this book. A brief examination will show that these prophetic declarations must be stretched, like pieces of India-rubber, to an extraordinary degree of tenuity, in order to cover the requisite surface. In Isaiah xxix. occurs the following passage:

"And thou shalt be brought down, and shalt speak out of the ground; and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

Mr. Pratt reasons that the Book of Mormon is referred to in this declaration, because it was taken *out of the ground*. The tribe of Joseph, he says, "have been brought down like all the rest of Israel; but the words of their ancient prophets 'speak out of the ground' and

'whisper out of the dust' to the ears of the present generation, revealing, in a very '*familiar*' manner, the history of ancient America." Now, on reading the context, it will be found that all this is spoken of the city of Jerusalem, besieged and brought into a state of abasement by an army, and, literally understood, has as little to do with a *book* as with moonshine.

Again, it is said in the same chapter of Isaiah: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he says, I can not, *for it is sealed;* and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned."

To bring his scheme within this prophecy, Smith or Rigdon inserted in the Book of Mormon the following:

"But behold, it shall come to pass that the Lord God shall say unto him to whom he shall deliver the book, Take these words which are not sealed, and deliver them to another, that he may show them to another, that he may show them unto the learned, saying, Read this, I pray thee; and the learned shall say, Bring hither the book, and I will read them; and now, because of the glory of the world, and to get gain, will they say this, and not for the glory of God; and the man shall say, I can not bring the book, for it is sealed; then shall the learned say, I can not read it."

After Smith discovered the glyph which has already been spoken of, he transcribed some of the characters, and sent them to Professor Anthon by Martin Harris. Neither Anthon nor other mortal, learned or unlearned, of course, could read them; and this is claimed as a

fulfillment of prophecy. It may be a *quasi* fulfillment of Smith's own prophecy in the Book of Mormon, but it requires a vast deal of pulling and stretching to bring it within that of Isaiah. In the latter, the *book itself* was delivered to the man of learning, which is evident from his answer, "*it* is sealed," referring to the book, and not to any portion of the words; and not only so, but this book was not delivered to the unlearned man until *afterward*, who, in fact, never read it at all; and it was only the blind and deaf that finally penetrated the mystery. It may be asked why Smith did not more nearly conform the Book of Mormon in this respect to the prophecy; but he could not, because, to have delivered Spaulding's "Manuscript Found" or the glyph to Anthon, would have broken the egg before the cockatrice was fairly hatched, and ended the imposture at once.

But the most extraordinary argument ever brought forth in support of any thing divine or human is, that the Book of Mormon predicts that it should be shown to *three* witnesses, and that the prophet actually found the requisite number; and Mr. Pratt, in great apparent simplicity, says, "Now an impostor might indeed predict the raising of THREE WITNESSES, but he could not call down an angel from heaven, in the presence of these witnesses, to fulfill his predictions." True enough; but what was to prevent the impostor from procuring three or more lying witnesses, ready to swear that black was white, for the purpose of sharing in the proceeds of the imposture?

The *eleventh* proof of divine authority is the power to perform miracles claimed by the prophet and his

followers. Decidedly the most bold feature of Mormonism, and one which shows how strongly the originators must have relied upon popular credulity, is the pretense of possessing the miraculous signs following true discipleship, as described in the following passage from Mark:

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The claims in favor of the marvelous skill possessed by the celebrated Doctor Caustic, of whom it was said,

> "To raise a dead dog he was able,
> Though laid in quarters on the table,
> And lead him yelping round the town,
> With two legs up and two legs down,"

do not exceed those of the Latter-day Saints in miraculous gifts.

The leaders have literally performed some of these prodigies, to the entire conviction of all true Saints. As may be readily supposed, the mass of Mormon miracles consist in healing diseases; and, in proof of these notable performances, they have a string of certificates as long as the tail of a kite—almost as long, indeed, as the vender of a quack medicine appends to his universal panacea. Every one is familiar with the powerful agency of the imagination in the curing or amelioration of disease, and hence it is less difficult to impose upon the credulity of the multitude by extraordinary

cures than almost any other form of legerdemain. I never heard, however, of any of these miracle-mongers who were willing to handle living rattlesnakes, or swallow doses of arsenic or strychnine to test their boasted powers. Indeed, so little confidence have they in the miraculous texture of their stomachs, that, in their penal statutes of 1852, they impose a heavy fine on the druggist who shall "sell and deliver any *arsenic, corrosive sublimate, prussic acid,*" &c., without the word *poison* written on it; nay, more, they have manifested an uncommon degree of apprehension on the subject by imposing, in section 107 of the same act, a severe punishment upon the physician who shall administer poison as a medicine without fully explaining the nature and effect to the patient, and obtaining his free consent if over age, or of his parent or guardian if a minor.

The fact that the amount of mortality in Utah has been next to that of Louisiana; that their cemetery is filled with graves, from the infant of a span long to the maturity of manhood; that all kinds of medical practice are in vogue among them, from Thomsonianism *up*, or *down*, through all the *pathies*, forms a standing contradiction to all their pretenses in this respect. Yet they are never in want of an argument sufficiently ingenious to impose upon those whose business it is to have faith. If the man dies, why then his time had come, and it was of no use to pour on the consecrated oil, or lay on the hands. So the world goes. Quackery is the most powerful lever yet, either in medicine or theology.

That they should have had great success in gaining

credit for these marvelous gifts can not appear strange to one who is aware of the great popular delusions prevalent in community. Who has not listened to stories of haunted dwellings—of mysterious sights seen, and voices heard? Who has not heard of the juggling impositions of fortune-tellers, of witches and wizards, who, by means of cards, peep-stones, or something else, make thousands believe in their ability to unravel present perplexities and read future events—to discover secreted goods, and prognosticate happy matches and embryo fortunes? All these things, and more like them, are known to exist, and to command extensive belief; but no one can be fully sensible of the power and extent of this human element until he sees the subjects of them gathered together, and concentrated, as it were, in a burning focus by the aid of religious sanction in the Valley of Salt Lake.

The only other "*sign*" which they pretend to patronize to any considerable extent is the gift of tongues, and in this they exhibit all the adroitness which practice can give. Many readers will not fail to recollect the gibberish termed "*hog-Latin*," so common as an amusement with boys at school, some of whom are very expert in this exercise, and will roll off the unmeaning dialect with great ease and fluency. This juvenile sport has been carefully revised and greatly enlarged by the proselyting members of the Mormon community. No part of their jugglery is more transparent than this, and yet, strange to say, it has been one of their most efficient instruments of success. Hundreds will now gravely date their conversion from the period when they first heard the exercise of this marvel.

A very cursory examination of the pamphlets we have been considering will be found amply sufficient to satisfy any one of their scope and character. A train of reasoning similar to that which has been adopted—which is made up of inferences from mere assumptions, with *ad captandum* applications of Scripture—would sustain any other system just as well as the one in the support of which Mr. Pratt has so severely taxed his powers. In this style of reasoning, the author has proved himself a perfect knight-errant in polemic warfare, cutting to the right and left with reckless desperation. A bull in a china-shop could not produce a more terrible smash, or effect more inextricable confusion. In Tract No. 3, for instance, he has bastardized all Christendom for the last seventeen hundred years, by satisfactorily proving that, since the first century after Christ, there has been no one authorized to perform the marriage ceremony, or administer any of the ordinances of the Church. Curious enough that such a sentence should be pronounced by the jaded voluptuary who sports a harem by divine command!

The whole argument is addressed to the weakest points of the human mind—it is all *outside*. There is not the slightest attempt at *internal* evidence. There is no pretense of the development of a single new spiritual truth, or of any advance in the natural or metaphysical sciences—not even the display of a beautiful or sublime idea. The whole *cui bono*, or utility of such a scheme, is left untouched, and the world is called upon to embrace Mormonism because Smith *pretends* to have taken the Book of Mormon from the

*ground;* because he has found three witnesses; because Mr. Anthon could not translate the strange characters submitted to his inspection; because Smith has copied after ancient forms in his machinery of apostles, elders, &c.; because he and they *pretend* to the gift of prophecy; and because they also *pretend* to the performance of miracles, and have annexed the usual certificates!

## CHAPTER XVII.

Efforts to make female Converts.—Mode of conducting public Worship. — Sermon by Parley P. Pratt.—Schools.—Deseret News.—Doctor Richards. — Deseret Almanac, by W. W. Phelps. — Language used in public Discourses.

THE design of the leading Mormons in gathering their followers into one place was, as will readily be seen, to isolate them from the rest of mankind, and thus the more easily to subject them to their government. Polygamy, though at first introduced for the sole reason that the prophet Smith was a licentious man, is now sought to be extended as a matter of policy, because it renders this isolation the more complete. The man in Utah who becomes a polygamist becomes a fixture, because he is then still more unfit for any other community. In reference to this policy, the Mormon missionaries make especial efforts to gain female converts, esteeming success in this work paramount even to the acquisition of wealthy disciples. When, however, they manage to obtain a lodgment in a family where girls and money both abound, they re-

gard themselves in pursuit of a prize for which they will put forth their best exertions. Such a family transferred to Salt Lake City is an object of great consideration. The wealth of the father speedily finds its way into the coffers of the Church, and the daughters are in due time distributed among the high-priests, or have the proud distinction of starting new harems.

Out of the pale of this singular society, it is often a matter for marvel that, in an age which is regarded the most enlightened since the creation of the world, men and women who have been accustomed to the usages of civilized life should remain the passive subjects of such a despotism. But the true Mormon knows little or nothing of what is going on outside of the rim of the Great Basin, except that which is derived from pulpit discourses, and the newspapers and publications which belong to his own faith. All the means of instruction within those boundaries are made instrumental in holding the consciences and bodies of the Saints in subjection. They are generally a church-going people. In Salt Lake City, their congregations on the Sabbath are from 2500 to 3000, which, in a population of 8000, is a large proportion.

Their devotional exercises have their peculiarities, though generally resembling those of other communities. Their discourses on these occasions are mostly stereotyped, and are made up of histories of their persecutions, and a description of the glorious destiny in store for the Saints. The reader shall have one of the most favorable specimens, which occurred on Sunday, the 9th of January, 1853.

The services commenced with music from a full

band stationed in front of the priest's platform, accompanied with voices, the performance of which was creditable. This was followed by a prayer, which had nothing to distinguish it from similar exercises elsewhere; after which was music again. The presiding elder for the day then called upon one of the priests sitting on the platform for a sermon, who, in this instance, proved to be Parley P. Pratt, one of their most plausible sermonizers. During the discourse the sacrament was administered, which was done by one or two persons taking each a pitcher of water and a tumbler, and going around among the congregation, followed by another with a plate of broken bread, each of the assembled Saints being thus furnished with a drink of water and a piece of bread. After Elder Pratt finished his sermon, a returned missionary from the Sandwich Islands was called up, and gave a tedious and egotistical account of his doings in that part of the world; after which came a short benediction, and another tune was played by the band as the audience retired.

The discourse of Elder Pratt was thoroughly Mormon. He congratulated himself and the audience that so large a number had congregated in the House of the Lord. He then descanted at considerable length upon the persecutions which they had suffered from the Gentiles, and the miraculous exhibition at present made by the Saints in having established and built up themselves in their isolated position under such discouraging circumstances. He averred that nothing like it had ever been known before; that no other people could have done it, and that this was ev-

idence of their divine mission; that this was now the great centre of attraction, and that every thing which was said or done by them was closely watched, and caught up with great eagerness and published by the rest of the world. He then discoursed upon the glorious destiny of the Saints here and hereafter, in preparing to build up kingdoms and become gods, and expressed a feeling of solemnity when he felt that he was a responsible agent in the great work. But, on the whole, he expressed himself very well satisfied that he had performed his whole duty, and that he could not better it if it were to be performed over again; that he had left wives and family to go on missions, and strongly condemned the Saint who could be kept back from such a duty by a woman; that the present actors would soon be out of the way, and then the responsibility would rest upon the boys and girls of the rising generation; that, in view of this, he thought they were spending too much time in amusements, and too little in learning the sciences and mechanical arts, and thus preparing themselves for their mission; that God was not too proud to turn his attention to the arts and sciences, of which there was abundant evidence, to wit, in having laid out the garden of Eden, planned the Temple of Solomon, &c.

He spoke with an ordinary degree of ease and fluency, and used many *ad captandum* expressions to excite the mirth of his hearers. With the exception of the exhortation to the young to become studious and industrious, there was not a single useful idea in the whole discourse; but it was well calculated to keep up the spiritual pride and self-glorification of the audi-

ence, by reminding them of the persecutions which they had suffered, the marvelous things which they had achieved, and their glorious destinies in prospect. Humility, which forms so constant a theme in Christian pulpits, finds no abiding-place in a Mormon's mind. Why should it? He was one of the spirits who shouted for joy at the creation, and is destined to become a god and rule over a kingdom.

Parley P. Pratt is one of their ablest men; he is evidently above mediocrity in point of talent, and, with proper cultivation, and under any other than a system of imposture, would be noted as a good speaker. He has a subtle and seductive genius, is very self-possessed, and wears a candid and friendly appearance. He wrote "*The Voice of Warning*," a work much esteemed among the Saints, and is, withal, a poet. At one period he had some rough weather with Brigham Young, who was jealous that he had an eye to the succession, and sent him as a missionary to the Sandwich Islands. Since his return he has been busily engaged in another work, which is to furnish the key to all religious knowledge. He was formerly a Campbellite preacher, and became noted for wild and visionary notions in regard to the Millennium. The Book of Mormon and the ready-made revelations of the prophet Joseph found a friendly soil in the peculiar idiosyncracies of his mind, and he surrendered to Mormonism at the first summons, and at an early period. His mind is thoroughly imbued with the necessity of ecclesiastical forms and machinery for salvation, such as baptism, authorized apostles, &c. The apostolic succession having, in his view, been lost, it was necessary to have

the authority renewed, which was done in the case of Smith through an angel. He enters readily into polygamy; has a harem of eight wives; has lost eight children, and has sixteen still living. At his house he will introduce the stranger to one as Mrs. Pratt; and then, pointing with complacent nonchalance to the rest of the bevy, will say, "*These are all Mrs. Pratts.*" The most of his brethren exhibit a kind of hang-dog look on such occasions, and seem to feel like a culprit caught in depredating upon a hen-roost; but Parley puts a bold face upon the matter, and in this is certainly consistent with his professed principles.

In addition to their means of instruction derived from the pulpit, they have organized schools, very similar to the common school district system in the States. In Great Salt Lake City there is a school-house in every ward, and schools have been kept up in the most of them; but they are wretchedly managed, and so far have proved to be hot-beds of vice rather than places of instruction. The children and youth now growing up, and for the improvement of whom these means of instruction have been provided, are ungoverned and ungovernable, in and out of school; and, so far from any effort being made to remedy the evil, this youthful turbulence is complacently regarded as evidence of their celestial descent. The Hon. J. M. Grant, Speaker of the House of Representatives, in a discourse delivered at a ward school-house on Sunday, the 20th of February, 1853, stated that the children of the Saints possessed superior minds, which made it difficult to govern them in school; and that, for his part, he was glad of it, as it manifested the dignity of their origin.

With such notions openly preached, it is no wonder the schools are arenas of riot and disorder: they are worse than that; they are the seminaries of juvenile vice—incipient embryo hells, in which the most filthy and obscene ideas are instilled into their young minds. These children exhibit a precocity of knowledge on subjects which parents usually conceal from them which is perfectly astounding. It is a common thing for them to retail at school the disgusting intimacies which they have witnessed at home. Young men who have graduated in these primary institutions of vice are licentious to a degree that will not bear description. The openness with which these forward youths are following in the footsteps of their predecessors may find fitting comparisons with flocks and herds, but not in any branch of the human family outside of Mormondom, or since the days of Sodom and Gomorrah.

The "*Deseret News*," published semi-monthly at Salt Lake City, at five dollars per year, furnishes the Saints with the most of their newspaper reading. This usually contains a curious medley; at least, such would be likely to be the judgment of any other than a Mormon. Take the one of April 30th, 1853, as a sample.

The first column is devoted to anecdotes and witticisms; after which follows a poetic effusion, by Miss E. R. Snow, "*To the Saints in Europe*," the first stanza of which and the chorus will be enough to show how deeply the Latter-day muse has quaffed from the "Pierian puddle:"

"Ye Saints who are dwelling in Europe,
Wherever you're scattered abroad,
Grace and mercy be multiplied to you,
Through the favor and knowledge of God.

CHORUS.

Come, come to the chambers of Israel;
Come, come to your home in the West;
Come, come to the valleys of Ephraim—
Come, come to the land of the bless'd."

After the poetry, two columns are taken up with the autobiography of Joseph Smith, which is being republished in consecutive portions. Then comes a sermon by Elder P. P. Pratt before the April Conference, in which he undertakes to tell us of what stuff spirits are made:

"But what are they if they are not flesh and bones? What are they if they are not tangible to our gross organs of sense? Of what are they composed that we can neither see, hear, nor handle them, except we are quickened, or our organs touched by the principles of vision, clairvoyance, or spiritual sight? What are they? Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence as earth, air, electricity, or any other tangible substance recognized by man; but so subtile, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us unless we are quickened by a portion of the same element, and, like electricity and several other substances, it is only known or made manifest to our senses by its effects. For instance, electricity is not always visible to us, but its existence is made manifest by its operations upon the wire or upon the nerves. We can not see the air, but we feel its effects, and without it we can not breathe.

"If a wire were extended in connection with the equatorial line of our globe in one entire circle of twen-

ty-five thousand miles in extent, the electric fluid would convey a token from one intelligence to another the length of the entire circle in a very small portion of a second, or, we will say, in the twinkling of an eye. This, then, proves that the spiritual fluid or element called electricity is an actual physical and tangible power, and is as much a real and tangible substance as the ponderous rocks which were laid on yesterday in the foundation of our contemplated Temple."

Parley then goes on to give a dismal account of those who have died without having the Gospel preached to them by those who are authorized to hold the "*keys*," but he somehow provides a way of escape for every body except apostates from Latter-day-ism:

"Such apostates seek, in all dispensations, to bring destruction on the innocent, and to shed innocent blood, or consent thereto. For such, I again repeat, I know no forgiveness. Their children, who, by the conduct of such fathers, have been plunged into ignorance and misery for so many ages, and have lived without the privileges of the Gospel, will look down upon such a parentage with mingled feelings of horror, contempt, reproach, and pity, as the agents who plunged their posterity into the depths of misery and woe."

After the sermon comes the editorial. The leader relates to the scarcity of provisions, and some good advice is given to the Saints to save their grain, and to be charitable to each other. Under the editorial head is an abstract of news, in which the disasters of the Gentile world by fire, earthquakes, &c., are largely represented. We then have communications from sundry correspondents, and, among others, a very charac-

teristic one from Edward Sayers, the Deseret gardener:

"'I herewith send a few cucumbers, which you will please to accept as the first of the season with me; this I do, as I know you are always glad to see any thing like early productions in the Valley. If the little article on plants meets your approbation, I shall feel much obliged if you will give it an insertion in the News. E. S.

"'Doct. Richards, Present.'

"With the above we received a plate of cucumbers, varying from 5½ to 8½ inches—the lot averaging 6¾ inches in length; large enough for table use, or about 1¾ inches in diameter; the whole covered with a handful of green leaves from 7 to 10 inches in diameter. We are thankful to learn by this expression that Friend Sayers has not forgotten the texture of our eye and taste for early vegetables, though it is many years since we have had the opportunity of regaling in his botanic, flower, and vegetable kingdom."

Then follow the minutes of the General Conference, the largest portion of which is occupied with a sermon and speech from Brigham, and a few short speeches from other dignitaries. In the sermon, the reigning seer condescends to give the assembled Saints some light in reference to the Temple, of which the corner stones had been lately laid:

"I scarcely ever say much about revelations or visions; but suffice it to say, five years ago last July I was here, and saw in the spirit the Temple, not ten feet from where we have laid the chief corner stone. I have not inquired what kind of a temple we should

build. Why? Because it was represented before me. I never looked upon that ground but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers to begin with instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen than it was for him to build one. The time will come when there will be one in the centre of temples we shall build; and on the top, groves and fish-ponds. But we shall not see them here at present."

These fish, we may be permitted to conjecture, will be *gudgeons*, and *gulls* will probably sport in the same waters.

It would seem, from the speech, as though Brigham had been rivaled a little too closely in chasing after some dowered widows to be quite agreeable:

"You may see a great many miserly persons with regard to dollars and cents; it is just as natural for men to be miserly with regard to their religious blessings. You may see hundreds of elders who say to the sisters, '*Come, and be sealed to me*,' crawling round to make the holy ordinances of God a matter of speculation to administer to their avaricious dispositions. They tell you that you will go into eternity, and find yourselves without husbands, and can not get an exaltation; that you can not have this, that, or the other, *unless you* are *sealed to them. I am free, and so are you.* My advice to the sisters is, *Never be sealed to any man, unless you wish to be.* I say to you high-priests and elders, *never*, from this time, *ask a woman*

*to be sealed to you*, unless she wants to be, but *let* the *widows* and *children alone*."

The following affords some insight into the mysteries of courtship and marriage, as managed in this favored region:

"I might notice many more items pertaining to this matter; but the elders going round telling the sisters they must be sealed *to them*, or they can not get an *exaltation*, *particularly* has wounded my feelings. How ignorant such men are! This, to me, is like a shadow; to talk about it is sheer nonsense. Let every man and woman magnify their calling in the kingdom of God, and he will take care that we have our exaltation.

"Sisters come to me and inquire what they shall do, saying, Brother A. or B. taught me so and so. They are as wild as the deer on the mountains; their ideas and calculations are derogatory to every shade of good sound sense, and to every principle of the priesthood of heaven."

The following are short speeches:

"Benjamin L. Clapp remarked, 'I have been for some time in a curious frame of mind, depressed in spirit, but I have done nothing in secret, neither blasphemed the name of God,' and called on the Saints to forgive him, that he once more might enjoy the Spirit of God; and thanks God he has been reproved, as it is for his benefit. He wants to stand in his lot and place, and magnify his calling. He feels better to-day than he has for the last two years."

"President Young presented the text, a set of fire-irons made by the brethren from the native iron in

Iron county; also a small piece of metal, looking like silver, found at the bottom of the furnace, on which aqua fortis has no effect; and said he, 'We no longer ask any person to go to Iron county.'

"Elder George A. Smith was called upon to preach 'an iron sermon,' who rose, took in the stand one of the fire-irons, holding the same over his head, cried out 'Stereotype edition,' and descended, amid the cheers of the Saints. As many of the Saints had been in the house over five hours, the choir sung 'Praise God from whom all blessings flow.' Benediction by Lorenzo Snow."

The last page is devoted to advertisements, of which the following are peculiar:

"BRANDS, BRANDS!

"*Mistake corrected.*—By some unaccountable operation in human affairs, the following mark ⍑ was recorded and published for the benefit of Lyman Hinman.

"This ♈ is Lyman Hinman's brand, on the left hip, three inches long by four inches wide; residence, Richards' Mill, Davis county; and all persons will please take notice, and govern themselves accordingly.

"H. CORAY,

"Acting Recorder of Brands, Utah Territory."

"NOTICE.

"The members of the 31st Quorum of Seventies are requested to send in their names and genealogies in the following order, to the Clerk of said Quorum in Grand Salt Lake City: Person's name; when born;

place of birth; parents' names; baptized; ordained into the Quorum. By order of the Presidents,

"GEO. WOODWARD, *Clerk.*"

"G. D. WATT, REPORTER,

is on hand when called for, to make verbatim reports of the blessings of children, confirmations, sermons, lectures, &c., &c., and may be found in the President's Office, northwest corner of the Council House, up stairs.

"P.S.—When any of the Wards call a meeting for the blessing of children, it may be found for their benefit to have G. D. W. present on such occasions."

The "*Deseret News*" is edited by Dr. Willard Richards, a member of the Quorum of Three, and who, it will be recollected, was an inmate of the Carthage jail when the Smiths were murdered, and narrowly escaped injury on that critical occasion. He is also the President of the Legislative Council, and, in addition, holds the important position of deputy post-master at Salt Lake City under the general government. He is of unwieldy size, and disposed to lethargy. His corpulence is a disease produced by the joint influence of gluttony and drink. He evinces much kindliness of disposition and politeness of demeanor, and is not destitute of talent. Some of his editorials read well and are sensible. His history in reference to polygamy is worth relating. When it was first introduced by the prophet, he was much annoyed. He was, it seems, married to a wife for whom he had a strong attachment, and was so fearful that it would render her un-

happy, that he managed to keep all knowledge of it from her, which certainly presents the amiability of his disposition in a favorable light. His wife died in Nauvoo, after which the doctor took unto himself a goodly number of concubines, under the universal plea that it was a divinely authorized order of the Church. Was he sincere, or did he all the while suspect that the inspiration of Joseph was from a class of spirits similar to those with whom Dr. Faustus was, in popular credulity, supposed to have been in league when he invented type? He will not live with his concubines, but furnishes them with separate stalls, as a farmer would his favorite cows, and continues to reside with a maiden sister. He is an instance of an easy, good-natured man, spoiled by a profane religious system and vicious associations. His obesity and habits will soon remove him to a state where all that is good and evil, recorded in his book of life, will be fully explored.

Another medium of instruction, through the agency of which the Saints are kept in a high degree of illumination, is the "*Deseret Almanac*," a concern got up by W. W. Phelps, editor of the "*Morning and Evening Star*" when Zion was located in Missouri, since Speaker of the House of Representatives at the first session of the Legislative Assembly, and who sometimes calls himself the "King's Jester." This man, as already stated, was a broken-down political hack, who resided for a time at Cortland, and also at Canandaigua, in the State of New York. There were too many screws loose in his mind to make him efficient in any thing rational, and, soon after Smith appeared upon the

stage with Spaulding's book, and his own machinery of seer-stones and miracles, Phelps was irresistibly attracted, and became an early convert. When the troubles came on in Missouri, and Joseph and Hyrum were arrested for treason, he apostatized, and, as a witness before Judge King, made some ugly disclosures. He was afterward restored to the bosom of the Church, and now figures among the great men of the Latter-day Saints. In the secret *penetralia* of Mormon Temple mysteries, he plays the part of the *serpent-devil* in the garden of Eden; and on such occasions, wriggles and hisses so much like a real snake, that his services are looked upon as indispensable by all true believers.

An almanac made up by such a genius must, of course, have its peculiarities. In the one for 1852 occurs the following scrap of sublime doctrine:

"The nearest 'fixed star' must be Mount Paran, mentioned in Habakkuk, the fruitful world of glory where the 'Holy One' came from; or, rather, Kolob, where our Father in the heavens resides in the midst of his glory and kingdoms. The next 'fixed star,' also mentioned by Habakkuk, must be Tamen, the world of perfection, where God came from to do the works of his Father spoken of by John the Revelator (Rev., i., 6); which Father of God and grandfather of Jesus Christ must now be living in one of the eternity of eternities, which closes the Lord's Prayer in the Greek version, and is mentioned by John (Rev., xix., 3, &c.)."

This idea of matrimony and pedigree among the Mormon gods is kept up in the Almanac for the present year, as will be seen by the following specimen page:

1853.] FEBRUARY begins on Tuesday, and has 28 days. [WINTER.

| First day, 10h. 3m. long. | | | | Fifteenth day, 10h. 35m. long. | | | |
|---|---|---|---|---|---|---|---|
| CHANGES OF THE MOON. | d. | h. | m. | CONJUNCTIONS, &c., OF PLANETS. | d. | h. | m. |
| ● New Moon, | 6 | 10 | 7 a. | ♃ ☌ ☾ | 3 | 11 | 47 m. |
| ☽ First quarter, | 14 | 9 | 45 a. | ☌ ☌ ☾ | 7 | 3 | 8 m. |
| ○ Full moon, | 23 | 11 | 58 m. | ☿ ☌ ☾ | 5 | 11 | 20 m. |

| Day of Week. | D. M. | ALMANACANA. | Sun Ris. | Sun Sets. | Moon South. | Moon Rises. |
|---|---|---|---|---|---|---|
| | | | h. m. | h. m. | h. m. | h. m. |
| Tuesday | 1 | Weather changes, so do men. | 7 13 | 5 16 | 7 6 | 1 30 |
| Wednesday | 2 | Mary's purification. | 7 12 | 5 17 | 8 8 | 2 33 |
| Thursday | 3 | Law costs cash; | 7 11 | 5 18 | 9 4 | 3 34 |
| Friday | 4 | Matrimony patience. | 7 10 | 5 20 | 10 4 | 4 19 |
| Saturday | 5 | God hates sin and debauchery. | 7 9 | 5 21 | 11 2 | 5 24 |
| Sunday | 6 | Flattery is the fog of greatness. | 7 7 | 5 21 | 11 57 | 6 19 |
| Monday | 7 | Beware! yes, of folly. | 7 6 | 5 22 | 12 45 | sets. |
| Tuesday | 8 | Hyrum Smith b. 1800. | 7 5 | 5 23 | 1 41 | 6 1 |
| Wednesday | 9 | Among officials, when one dog | 7 4 | 5 24 | 2 23 | 7 13 |
| Thursday | 10 | barks, another imitates him. | 7 3 | 5 26 | 3 6 | 8 19 |
| Friday | 11 | Every body talks too much. | 7 2 | 5 27 | 3 48 | 9 13 |
| Saturday | 12 | Cholera in London, 1812. | 7 0 | 5 28 | 4 29 | 10 8 |
| Sunday | 13 | Be one in time for eternity. | 6 59 | 5 29 | 5 19 | 11 10 |
| Monday | 14 | Gold governs this world, and | 6 58 | 5 31 | 5 55 | 11 52 |
| Tuesday | 15 | wisdom heaven. | 6 56 | 5 32 | 6 44 | morn. |
| Wednesday | 16 | Vision of Joseph Smith, 1832. | 6 55 | 5 32 | 7 29 | 54 |
| Thursday | 17 | W. W. Phelps b. 1792. | 6 54 | 5 33 | 8 20 | 2 1 |
| Friday | 18 | Sirius s. 8h. 52m. | 6 52 | 5 37 | 9 8 | 3 3 |
| Saturday | 19 | Why does man fail in what he | 6 51 | 5 38 | 10 9 | 3 55 |
| Sunday | 20 | aims at nine times out of ten? | 6 50 | 5 39 | 11 1 | 4 53 |
| Monday | 21 | Because he does not honor God. | 6 48 | 5 40 | 11 58 | 5 56 |
| Tuesday | 22 | Ezra T. Benson b. 1811. | 6 47 | 5 41 | morn. | rises. |
| Wednesday | 23 | God was married, or how could | 6 45 | 5 43 | 46 | 6 24 |
| Thursday | 24 | he beget his son Jesus Christ | 6 44 | 5 44 | 1 38 | 7 13 |
| Friday | 25 | lawfully, and do the works of | 6 42 | 5 45 | 2 28 | 8 1 |
| Saturday | 26 | his Father? | 6 41 | 5 46 | 3 19 | 9 13 |
| Sunday | 27 | Eternity swallows ages. | 6 39 | 5 47 | 4 11 | 10 33 |
| Monday | 28 | Deseret University chart'd 1850. | 6 38 | 5 48 | 5 18 | 11 50 |

In the miscellaneous department we find such scraps as these:

"UNION.

"The experience of ages shows that 'union' makes heaven eternal, because the sun-lit, moon-tinged, starry hosts above are as they were from the beginning.

Now I wish and pray for the 'Saints,' as they gather from the nations of the earth, to come to the same union. When this globe was organized, the 'waters were gathered into *one place*;' so, when we view the Great Basin, we see the waters from all points of the compass run to the centre, or Great Salt Lake, and there is no 'outlet,' but a specimen of *union* as to coming together, and *preservation* as to salt. Here, then, let every Saint PRESERVE THE UNION by bringing and manufacturing all that is needed, and not 'casting their pearls before swine,' by buying goods of Japheth's merchantmen, who run back to their 'sties' in the East, O eh, O eh, O eh! how easy we made $500,000 out of the d—d Mormons *by charging five hundred per cent.* Don't take that pitcher to the well again—'tis cracked! 'Let the dead bury their dead,' or let the world cheat the world; but, Saint, keep thyself unspotted from the world!"

"HINTS FOR HUMANITY.

"A family hell—a smoky house, a wife never suited, and a few ragged urchins playing cards and scratching their heads.

"Paradise lost—a beautiful girl, after having tasted of the good word of God, with a prospect of the 'powers to come,' that runs away and marries a 'tare of the field.'"

"A SONNET ON BOGUS.

"A new idea, fresh,
The people all are bogus:
Their bodies true are flesh,
But devils' spirit rogue us—(*except the Mormons*).

"The world goes on to cheat,
The very fashions vogue us;
There's tares among the wheat,
And every coin has bogus—(*except the Mormon*)."

The General Conference meets every six months, in April and October, which is a general meeting of the Church, and on which occasions speeches are made and sermons delivered. Lectures are also occasionally delivered before the "Female Health Society," an association for the promotion of health, in which the mysteries of curing disease by miraculous agency are more particularly descanted upon. The language of their discourses on devotional, business, and festive occasions, is often low, filthy, obscene, profane, and brutal to a degree shocking to Gentile ears.

In the summer of 1851, Brigham Young delivered a discourse intended to use up the doctors, in which, in vulgar and obscene language, he undertook to show that he was as well acquainted with the different parts of the human body as professional men. One phrase, in particular, has passed into the dignity of "household words." He said *he* knew that "women had legs, &c., &c., as well as the doctors." The dialect of the blackguard is so common to Brigham as to excite very little attention. In a speech of his, published in the "*Deseret News*" of April 2d, 1853, against the Gladdenites, such phrases as these occur: "Nasty, sneaking apostate;" "nasty little Smith and his wife;" "go to hell across lots;" "nasty, stinking ribbons." The Governor has a large harem, and sure no one can dispute his full appreciation of the meaning of the word "*nasty*."

During the same summer that Brigham used up the doctors, a party of pleasure, men and women, resorted to the top of "Ensign Peak," and, among others, was an address delivered by W. W. Phelps, in which he went on to enlighten the mothers and daughters in Israel as to the proper time and manner in which the work of generation should be carried on, with a minuteness of detail and vulgarity of language which could scarcely have been more broad had he denuded himself by way of illustration. This reached the climax of Mormon obscenity in public speaking, and is often used by way of comparison. When any thing a little richer than common has been elicited, it is said to be almost equal to "*Phelps's sermon on the Mount.*" So much remark was made about it at the time, that he reported the speech for the *Deseret News*, in which, though bad enough, the grosser portions are omitted.

## CHAPTER XVIII.

Social Intercourse.—Governor's Party.—Influence of Polygamy upon Amusements.—Style of Building.—Amusing Scenes growing out of Polygamy.—Superstition.—Endowment Robes.—Initiation Ceremonies.—The Curse.—The Patriarch and his Blessings.—Gift of Tongues.—Notions on Slavery.

THE Mormons are a social people. They have erected a large building called "*Social Hall*," with express reference to their gratification in this respect, and the building is so arranged as to answer the double purpose of a theatre and a place for social parties. In the basement is a kitchen, having all the means and ap-

pliances for cooking; adjacent to which is a saloon, capable of seating four to five hundred people. When a gathering takes place too large for the private residence of the one who intends to be the master of the feast, "Social Hall" presents ample "room and verge" enough for all the guests. These parties have their oddities, like every thing else connected with this strange people.

The Governor made a party in this building in January, 1853, for which the invitation cards, very neatly executed, were sent around some days beforehand. At the entrance each guest was met by the "*private secretary*," and required to pay two dollars and a half toward the expenses of the entertainment. This seemed odd enough; but it is the universal custom in all their parties of pleasure, and is no bad idea where luxuries are expensive. The party was large, and, after a goodly number had assembled, the business of the evening was opened by a short prayer; after which the dancing commenced, and was kept up during the whole evening. A band of music, which performed exceedingly well, was stationed on the raised platform, and there was room enough on the main floor for half a dozen sets of cotillions. Those who did not see fit to engage in dancing made themselves agreeable in conversation; and many being present who had traveled over almost the entire globe as missionaries, a stranger could not fail to pass the evening pleasantly. The supper came off at eleven, and was first-rate; all the elements of a good feast were there, and were enjoyed with great good humor. The latest sultana, who is quite pretty, was present as a guest. Some dozen

others, however, of the harem, gave efficient aid in preparing the supper, and were hospitable in their attentions during the feast.

The Governor did not appear to enter with much zest into the enjoyments of the evening—did not dance, and seemed abstracted. Perhaps he was not in the vein, or he may have been solicitous that every thing should go off right; at any rate, no one could complain of any want of attention. He wore his *hat*, as usual. By-the-way, he seldom or never takes off his hat: in "Social Hall"—by his own fireside—in the State House delivering his message to the Legislative Assembly, it is all the same; the eternal hat is ever topmost. Is this intended as a species of ecclesiastical crown—a kind of Mormon tiara, emblematical of his sovereignty? Or has he got a bald spot, or ugly wen on the top of his bump of veneration? I don't know; I only know that Brigham and his hat, like the Centaur and his horse, are inseparable companions. His appearance is injured by this confounded hat, because he and his hat are always associated in the minds of all who have ever seen him.

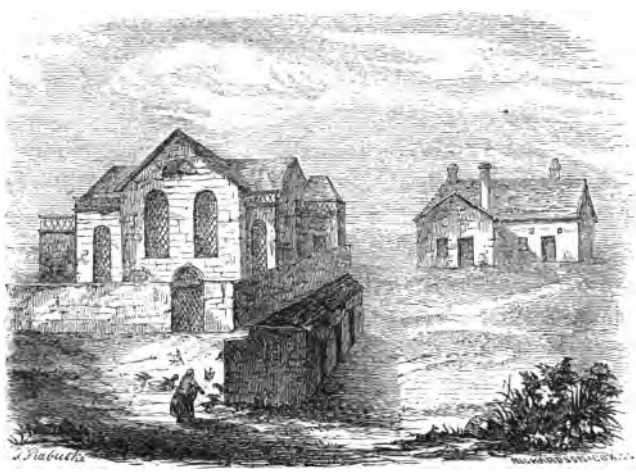
He must have been a very good-looking young man. He is now about fifty-five; dresses well and in good taste; has a dignified presence; is of fair height, and well-rounded and well-proportioned figure, but stoops a little too much for his age. To a stranger his manners are affable, and his conversation possesses the interest natural to a shrewd mind and large experience in some of the roughest phases of human life. He has not the daring, reckless genius of Smith (dealing little in the prophet's bold and dashing revelations), nor does

he possess the same popularity; but he is his equal in cunning, and his superior in sagacity. In Utah he is a great man; in the States he would be lost in the multitude of greater men. He is probably in the only place in the world where he could ever be distinguished.

Social parties are very common, at which music and dancing are the universal accompaniments. The invited guests generally contribute something toward the expenses, and often the sum for each one to pay is noted upon the card of invitation. Sometimes the contributions appear in the form of pies, cake, roasted fowl, &c., or some drinkable, forming a regular in-door pic-nic. During the winter, they keep up theatrical exhibitions at Social Hall, and generally the performances are better sustained in all their parts than in theatres in the Atlantic cities, though the principal part would not so well bear comparison. They lack in costume, but their music is good, and they have a scene-painter who would embellish theatres of much greater pretensions.

But the misery of all their social and theatrical entertainments is that they are too often made the places of assignation. At the theatre, the audience combines the peculiar characteristics of the pit and third tier of eastern cities; and as the room is imperfectly lighted, there are things said and done which would not bear a stronger light or a more definite description. Polygamy poisons every thing; it seems to break down all the barriers of female virtue. And how can it well be otherwise? A dozen women, the common property of one man, some of them divorced from other men, lodged under the same roof, and often more than one

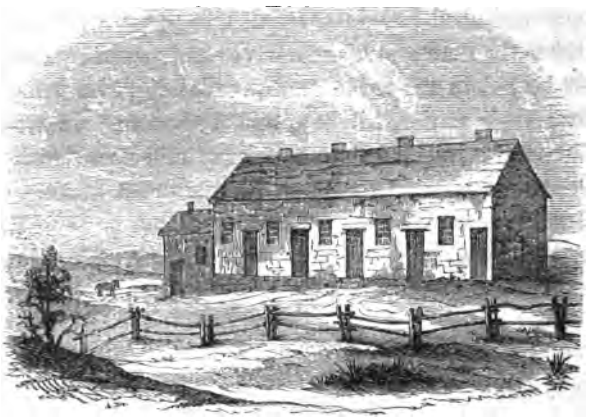
in the same room, soon begin to feel that they might as well be the common property each of a dozen men. I have been in small huts where the man and his two wives lodged in the *only* room in the house. I was in a wretched hut, in a small village on Utah Lake, where the man and his two wives and grown-up daughter lodged in the same room, containing two beds: it was their parlor, kitchen, and bed-room. It was a manifest struggle between poverty and licentiousness, and there was filth enough to manure a garden. A child in Utah who knows his own father is wiser than common children—wiser even than his mother, who, in many instances, would be exceedingly puzzled to fix the paternity.



BRIGHAM YOUNG'S ESTABLISHMENT.

Polygamy is introducing a new style of building at Salt Lake City. A man with half a dozen wives builds, if he can, a long, low dwelling, having six entrances

from the outside; and when he takes in a new wife, if able to do so, adds another apartment. The object is to keep the women and babies, as much as possible,



DR. CLINTON'S HAREM.

apart, and prevent those terrible cat-fights which sometimes occur, with all the accompaniments of Billingsgate, torn caps, and broken broom-sticks. As the "divine institution" extends, these buildings increase, and in a few years the city will look like a collection of barracks for the accommodation of soldiers. Some have separate buildings in parts of the city remote from each other, and others have farm-houses, and the wives are thus kept separate, the husband dividing his time between them all.

Some funny scenes occur occasionally. Joseph Young, a brother of Brigham, had a wife who was more of a man than himself, and managed to ward off plurality for some time. But he belonged to the blood-

royal, and was persuaded to make good his claim to royal privileges, by taking in a concubine from his own kitchen. This would seem to have settled the question, but the virago made a fight of it; she not only cleared the house of her rival, but effectually interrupted the honey-moon by maintaining a close espionage upon the good man. One day, however, she was absent, and, returning sooner than expected, found the bride and groom in rather too intimate proximity to suit her fancy. She seized the broom-stick, and laid on with such good-will that the pair were glad to quit the house in a very embarrassing predicament—very. It cost Brother Young a dollar to buy a new broom; and the veritable Sister Young, like the young fowler who came home empty-handed, if she did not absolutely bring down her game, had the satisfaction, at least, of making the feathers fly.

In the singularly made up population of Salt Lake Valley is a colony of Welsh, of whom the head man is Dan Ap Jones, and his wife is called the "Welsh Queen." Polygamy has made its inroads, too, upon these Britons, and a noted case is often related, in which the Welsh Queen figures as the principal personage. It seems that this queen claims a prodigiously long pedigree, reaching back as far as Gwenwin, the "Wolf of Plinlimmon," in the time of the Crusades, and is a personage of more than ordinary importance. The "divine institution" had been kept a profound secret from her Welsh majesty before she left her native mountains, though her dear Ap had got an inkling of how matters stood in this respect at Zion; and being connected at least with royal blood, he had a slight

hankering after some of its privileges. On the way over the Plains they encountered scattered parties of Mormon emigrants, from whom the princess ascertained, with some distinctness, the true state of things in the Valley of Salt. In connection with this intelligence, her attention became disagreeably fixed upon some significant signs of intimacy between Ap and a servant-girl; and, to cap the climax, the girl began to assume the airs of an equal. The Amazon

"Nursed her wrath to keep it warm,"

until an overt act of treason took place, when, pouncing upon her victim unexpectedly, she tore her clothes from her body; and in the war of words which ensued, Queen No. 2 dropped from her mouth a set of teeth, which Dan, like a loving husband, had provided for her, but which Queen No. 1 stamped into the ground in her fury, utterly destroying their capacity for grinding any more food.

Any number of anecdotes might be related illustrative of the same subject: one more must suffice. This was a tragi-comic scene, connected with no less a personage than W. W. Phelps, King's Jester, Almanac-maker, &c., &c. His wife, it seems, had given her consent, as she thought, to his enlarging his domestic borders by taking in another helpmate; but, after the deed was done, found herself so goaded with jealousy, that the immortal W. W. was compelled to lodge the new-comer elsewhere than under the homestead roof. This allayed some of the irritation; but still, when he was absent attending upon the new wife, the old one felt so much annoyed, that she was impelled to consti-

tute herself a spy upon their actions. One night she stationed herself by the window of the apartment, where the lovers were too much engrossed with each other to pay any attention to intruders, but incautiously leaning too heavily against the sash, the whole fell in, including her own person. Phelps of the male gender, of course, bounced up in great alarm at the crash, and was much surprised to find Phelps No. 1 of the female gender prone upon the floor, with face and hands cut with broken bits of glass.

The Mormon system adapts itself readily to popular superstitions, and infuses into them new life and activity. The reigning prophet is the only true medium of a direct revelation from heaven; but, notwithstanding this, there are any number of dreams dreamed, and sights seen, of a supernatural character. The saints are surrounded by the spirits of the earth and the air; their movements individually and collectively are regulated by an invisible and supernatural agency. Remarkable dreams, and *quasi* visions, and strange sights, and mysterious omens, are exceedingly common, and are related with grave solemnity. One man dreamed that a dead uncle appeared to him, and entreated that he would be baptized for him, which of course was a convincing argument in favor of the doctrine of baptism for the dead. Another was perfectly sure that he had seen one of the three Lamanites spoken of in the Book of Mormon, who were to wander over the earth until the final consummation of all things—an idea borrowed undoubtedly from the popular notion of the "Wandering Jew."

In their initiation into the Church, the novitiates are

invested with a mysterious garment called the *endowment* robe, to which many virtues are ascribed. These curious robes may be seen on the clothes-line in the afternoon of every washing-day, and consist of a white garment, made up of common shirting, with strips and crosses of scarlet stitched in, emblematical of some of their temple mysteries. It is believed that Doctor Richards had on one of these robes, and thereby escaped unhurt at the Carthage jail; and that Joseph and Hyrum neglected to put them on, and therefore lost their lives. The person thus invested is supposed to be safe against the arts of the devil to bring harm upon him, and in a condition to escape danger from shipwreck, disease, bullets, &c. Some of them are so imbued with this idea, that in changing the garment, they will keep one leg in the old one until they invest the other with the new, lest the devil or some of his imps should obtain a temporary advantage.

Mrs. Catharine Lewis has given us some insight into the ceremonies of the first initiation—the following is condensed from a pamphlet written by her while the Saints were at Nauvoo:

"She was taken to the Temple at Nauvoo, carried up three flights of stairs to the Hall of Initiation. There she was disrobed, washed, and anointed with great ceremony by females. After the washing, a blanket was put round her, and the priestess whispered a new name in her ear, which she was never to disclose. The next ceremony was the garden of Eden, where one person, representing God, creates a world, then makes man, takes a rib and forms a helpmeet for him. Then another person, representing the devil, tempts Eve with

forbidden fruit; then the men and women hide, because God is coming; and so they go through a lot of mummery, including the flaming sword — the men wearing nothing but white drawers with shirts over them, and white linen caps. She was required to perform several ceremonies, such as drawing her hand across her throat as if in the act of cutting, and afterward learned that it would have been certain death to have resisted. The last sign was then given, accompanied with the incantation, 'Marrow in the bones, strength in the sinews, and virtue in the loins throughout all generations.' Her clothes were then restored to her."

This lady had the good fortune to escape from Nauvoo before being initiated into the deeper mysteries.

In these secret initiatory rites, a curse is invoked by each one upon him or herself in case of apostacy, and, in addition to this, the prophet is careful to fulminate an additional curse upon those who escape from his jurisdiction. These ecclesiastical thunders often prove more potent than would generally be believed. Many persons, who feel themselves robbed and oppressed by the authorities of the Church, and resolve time and again to escape from their unpleasant situation, are nevertheless restrained and kept in bondage by the superstitious fear that they may in some way be brought under the curse. The discontented Mormon mind presents a singular bundle of contradictions. I have heard persons of this description speak freely of the manner in which they had been plundered of their property, and of the numberless rascalities of Brigham and his associates, and of the abominable and lament-

able effects of polygamy, and express their determination to leave the Territory; and yet these same persons, even after making some preparations for the journey, would remember the curse to which they stood exposed, and slide back into the lap of Mormonism, the passive slaves of this gross and filthy imposture. The leaders take unwearied pains to ascertain the subsequent history of those who have apostatized, and publish in the pulpit and by the press cases in which they have met with misfortune, some of which—whether in the form of destruction of property by fire or otherwise, or untimely death—are supposed to have been produced by the direct agency of the Saints themselves.

Among other singular institutions, they have a Patriarch, whose business it is to bestow blessings. The blessing is given in writing to the applicant, who pays for the same one dollar and a half, of which one dollar belongs to the Patriarch, and the balance is paid to the scribe for recording the document. This constitutes a revenue similar to that procured from the sale of indulgences, or of masses in popish times. At an early period, the mantle of patriarchal inspiration fell upon Uncle John Smith—it now covers the shoulders of Uncle Joseph Smith. It seems to be necessary that the incumbent should be an *uncle* and a *Smith:* there is no danger of the failure of the latter, and it is supposed the former will last the few years yet remaining before the great terrestrial clock finally runs down.

These blessings, like the endowment robes, are supposed to possess wonderful virtues in protecting the subjects of them from misfortune. A simple fool, by

the name of Colborn, took great apparent satisfaction in exhibiting a blessing he had received from the veritable John Smith, while in Nauvoo in 1835. It covered two pages, and promised him almost every thing, and, among them, freedom from poverty and disease. He had, previous to this, been trying to excite sympathy by complaining of his miserable state of poverty and disease ever since he came to the valley; he was, nevertheless, fully persuaded that the blessing had been fulfilled to the very letter.

Any number of conversions can be traced to the supposed performance of miracles, among which the exercise of the gift of tongues is very conspicuous. One man stated that he was listening to a discourse by a Mormon elder, who all at once let forth a perfect flood of language entirely new to him. It caused "a sudden thrill," as he described it, "from the back of his head down his back-bone;" and, of course, he was converted from that hour. Another compared it to a shock of electricity.

These miraculous powers are generally taken upon trust. A Mormon lady related the case of an elder so ignorant that he could neither read nor write, who was a remarkably fluent preacher, and could repeat the Bible from beginning to end without missing a word. On being asked how he obtained such a knowledge of the Bible, he answered that it was given him of the Spirit while he was preaching. This fellow afterward apostatized, but, notwithstanding, she still persisted in the most implicit faith in his supernatural knowledge.

A Mrs. Western, an old and simple-minded lady, relates that she was dissatisfied with all other doctrines

and preachings because no claim was made to the *signs* which are to follow those who believe, and that she was converted by the first Mormon sermon she heard because the elder claimed to be in the possession of these proofs of discipleship, and actually joined the Church with no other evidence that he possessed them except his own assertion. She really believes she was healed twice miraculously, once by consecrated oil and the laying on of hands, and once by baptism; and it was a great mystery to her that she could not be so healed at other times. It seems she was at one period very anxious to have a demonstration of the gift of tongues. Lodging one night with a woman who pretended to the gift, her artful companion broke out in her sleep with a song in an unknown tongue, and, after an interval of genuine snoring, tuned up her pipes in English by way of translation. This, with other things, so completely fastened the simple-minded old lady, that the plurality system, though it greatly shocked her when introduced, did not drive her off. She now consoles herself that it was permitted to try the Church, and will eventually be abolished. She became a convert at a time of life when she could not be an object of desire to any of the Latter-day bashaws, and has escaped contamination from the worst pollutions of Mormonism.

So generally diffused is the notion that our bodies are tabernacles for pre-existing spirits to enter into, that mothers pretend to surmise from what particular tribe their children come from. One lady gravely stated that her little Ruth came from the tribe of Joseph. "She is a selfish little thing," said she,

"and, you know, Joseph knew how to feather his own nest."

The Mormons justify slavery, and would be slaveholders upon religious principle if in their power. It will be recollected that, in the grand council of the gods convened to deliberate on the salvation of the human race, the devil and his adherents raised a factious opposition to Christ, and were defeated, cursed, and banished. They believe that the spirit of one of this crew entered into the tabernacle called Cain and committed the first murder, and that the negroes are descendants of Cain, and furnish tabernacles for these pre-existing devils. They believe that they have a black skin because they are under a curse, and that it is perfectly right for those having white skins to carry the celestial sentence into execution by enslaving them. I asked one of the elders how this sable pedigree escaped the flood: his answer was, that Ham's wife was a descendant of Cain, and was saved in the ark, and that the same curse was subsequently pronounced upon Ham.

## CHAPTER XIX.

Manner of making Converts.—Doctor Cox.—English Converts.—Continual Loss of Members.—Dissensions.—Gladdenism.—Apparent Decline of Mormonism.—Decrease of Population.—Present Character of its Missionaries.—Conclusion.

THE Mormons have had great success in making converts by the boldness of their pretensions, and the hardihood of their manner of recommending them. Doctor Cox, in his "Interviews," gives us a very characteristic instance of an attempt to convert him on the part of two of Joseph's missionaries. They called one Sabbath morning, and in a very solemn and imposing manner addressed him as "Brother Cox, a man of God, a friend of truth, a lover of righteousness, and a preacher of the Gospel," and announced that they had been sent on a special mission to him; and that he was to become a Latter-day Saint, and rise to great eminence in the new Zion. The doctor called for some miraculous demonstration by way of credential, which they declined exhibiting just then, although they claimed the power to do so. The Saints possess great cunning in adapting themselves to the peculiar temperaments and idiosyncracies of individuals; but in this instance they mistook their man. The interview ran into a dialogue, which warmed into animation, of which the following—No. 1 representing the Doctor, and 2 and 3 his visitors—will give the reader some idea:

1. "I shall not stir another step in this business till

I see the evidence on which you rely, as self-vaunted envoys extraordinary and ministers plenipotentiary from the court of the King of kings, to sustain your apostolicity and vindicate your claims. Here, then, I take my stand, and call for evidence—for proof. How am I to know, gentlemen, that you are not impostors?"

3. "You had better take care, sir, what you say. The evidence may come sooner than you desire, and as you do not expect, and what you will not relish, sure enough! I would just warn you to beware!"

1. "You mean that the evidence may surprise me, coming in the way and style of some divine judgment?"

3. "Yes, sir, I do; and I hereby warn you against it."

2. "Oh! if it should come now, what would become—"

1. "Very well, gentlemen, I am ready, and quite content. Send a good rousing judgment along—a little touch of earthquake, some thunder and lightning, cholera morbus, palsy, volcano, avalanche, nightmare, gout, ship fever, neuralgia, or any thing else you please; yes, little or much of it, gentlemen, and the sooner the better, as I am ready, if you are, and quite disposed to be accommodating."

3. "Sir, are you forgetting yourself all the time?"

1. "Not at all; I am only remembering you. Let us have some of the evidence. Come! your testimonials, your seals, your signs, gentlemen."

2. "Why, I never saw or heard such a man as you!"

1. "Nor I ever read or conceived before of such men or such apostles, exactly, as are you."

2. "I fear you are a hardened old—"

3. "Yes, and blinded, too, with darkness."

1. "Why, surely there seems to be considerable darkness in my study—more than common this afternoon—and I wish there were more air, since light seems so scarce, and heat so oppressive in it."

3. "Sir, to tell you plainly, you are a hardened man and a hypocrite—given up—reprobate."

2. "Oh, how dark—dark—dark you are!"

3. "Yes, you are a hypocrite, a liar, sir; and I know—"

1. "Stay just a moment. Pray, be quite calm. I can refute all that instantly on the authority of two apostles. Instead of liar, hypocrite, reprobate, I am, you remember, 'Brother Cox, a man of God, a friend of truth, a lover of righteousness, and a preacher of the Gospel.' This is a great honor—quite a high and a memorable endorsement. It is, at least, the exalted character I had a few hours since. If I have it not yet, but have grown so bad all at once, as you now denounce me, it must be because I have been some time in your company."

The affair ended in a very unequivocal hint for the intruders to quit the premises, which they did, muttering all sorts of maledictions. But where one experiment like that of Doctor Cox failed, hundreds of others succeeded, until the increasing numbers of their community became an inducement to join it, irrespective of any religious convictions.

The facility with which they have made converts in Great Britain has created surprise, but it is very easily accounted for. In the first place, with all her light and knowledge, there is in our mother country a lament-

able mass of ignorance. Mr. Dickens, in his Household Words, says on this subject: "It has been calculated that there are in England and Wales six million persons who can neither read nor write; that is to say, about one third of the population, including, of course, infants; but, of all the children between five and fourteen, more than one half attend no place of public instruction. These statements, compiled by M'Kay from official and other authentic sources, for his work on the social condition and education of the poor in England and Europe, would be hard to believe, if we had not to encounter, in our every-day life, degrees of illiteracy which would be startling if we were not thoroughly used to it. We can not pass through the streets, we can not enter a place of public assembly, or ramble in the fields, without the gloomy shadow of ignorance sweeping over us."

In the next place, thousands, who have no fixed religious faith, are discontented with their condition, and anxious to emigrate to this country, and very willingly take advantage of the opportunity of having their expenses paid by the "Emigrating Fund Company." Deseret is described to them as a perfect paradise; and that which makes this Eden doubly attractive is, that each one can have as much as he needs without paying a cent for it. The more pretending and ambitious class of these converts are greatly elated, too, with the idea of becoming priests, bishops, &c., which, in England, are stations of importance. These foreign emigrants, after they get to Utah, make the most obedient subjects, because they are accustomed to tithing, and other features of an ecclesiastical dominion; they glide

easily into all the wild and absurd notions of Mormonism, and are more easily kept in debt to the "Public Works," and consequently in entire dependence upon the Church. As poor as they live in Utah, they still fare better than formerly, and are contented in this respect. This is the general rule, which has its numerous exceptions. A sail-maker and boat-builder, both Englishmen, left in discontent for California in the spring of 1853, because it had been represented to them that the commerce of Great Salt Lake was so extensive as to furnish them continual employment, which they found to be a sheer falsehood.

The Mormon rulers take great pains to have it believed that their community is continually and rapidly increasing. This, however, is a very great mistake. There has always been a curious state of accumulation and loss going on with them, and the loss is at present probably the largest part of the account. There is no society in the world in which there are so few permanent members, in proportion to the converts originally made. Many of the new-born Saints very soon lose the soda-water enthusiasm which is first experienced, and fall away; many, who have zeal enough to commence the mighty pilgrimage toward the modern Zion, cool off, and lodge like drift-wood by the way. Each emigrating body tapers off, something like the army of Peter the Hermit in the first great crusade. Orson Pratt, in "*The Seer*," states the number of excommunications in the British Islands at 1776 for the half year ending June 30, 1853. They have, in reality, more backsliders and apostates, and are divided into more sects, for the length of time since their com-

mencement, than any other known religious denomination. Any one who has ever seen a miniature whirlwind upon a dusty plain, and attentively watched its gyrations, catching up the dust, straws, leaves, and other loose materials, and gradually increasing in bulk and altitude until it is composed of a whirling and somewhat dangerous column of heterogeneous matter, throwing off and gathering up, until it somewhat suddenly subsides, can gain some idea of the association and operation of those peculiar elements which originated and have sustained Mormonism; and it needs no great degree of prophet-sagacity to foresee its subsidence in like manner.

This disposition to fall away does not end at Great Salt Lake Valley. Hundreds, after they arrive at that hitherto esteemed goal of all their wishes, find themselves bitterly disappointed in the anticipations and hopes previously formed, and seek every opportunity to make their way to California. The leaders are very anxious to gain sufficient population to raise the Territory to the rank of a state; and on this, as well as other grounds, throw every obstacle in the way of those who are disposed to leave them. California has acquired, in their dialect, the delightful *sobriquet* of HELL, and the pulpit and the press thunder forth their anathemas against all Saints who are turning their faces in that direction. At the near approach of every spring, which is more especially the season of emigration to the great Western El Dorado, the most untiring efforts are made to prevent their numbers from diminishing. In addition to direct and indirect obstacles thrown in the way of individuals, an appeal is gen-

erally made to the Saints collectively by the "*Council*," of which the following, from the one published in the *Deseret News* of February 19, 1853, will exhibit the anxiety felt lest the Mormon ship should be deserted by her crew.

"*A Word to the Saints.*

"'Yes! I think I shall go south, probably to the Ranche. As I am counseled to go south, I have concluded, perhaps, that this will be the best for me.'

"This is the story of many, as it is frequently told, and comes to my ears; and it is upon this point that I wish to speak.

"Do I counsel the brethren to go to California, south or north? *Not unless they want to go.* If there is any man, woman, or child, who desires to go to that country, in preference to casting his or their lot among the Saints—who feels so little interest in the cause of *truth* as to be willing, after being delivered from the Great Babylon, to again encounter the whirlpools of sin and wickedness for the sake of gold—who prefers to dwell in the tents of wickedness than to tarry among the Saints—to any and all such persons, I say, go; for Heaven's sake, for our sake, and for the sake of the gold which you desire before all other gods, go! But to all others—to all such as have embraced the Gospel for the love which they bear toward it—who love righteousness and truth, and who desire the peace of Jerusalem and the prosperity of Zion, *stay! hold!* consider what you are doing, and remember that *here*, in these valleys, are the chambers of the Lord for his people for a season.

"Let no influence tempt you away, or seduce you from the path of duty. As you value your religion, which you have become the participants of through the channel of the holy and eternal priesthood of the Almighty, which in these last days he has seen fit to bestow upon mankind—as you value the excellence and the glory of the institutions of the people of God—as you value your own salvation and exaltation, and that of your kindred according to the flesh, as well as the redemption of your dead, listen to the counselings of the servants of God, and abide among his saints, until you are sent away to the nations which lieth in darkness. Until you shall be chosen as heralds of salvation, to go forth with majesty and power of the eternal priesthood, remain, and assist in preparing for the great and mighty gathering of the Saints—assist in the construction of a holy temple, which is to be built in the tops of the mountains to the name of the mighty God of Jacob, in which you can learn those ordinances necessary for the salvation of your dead, and can obtain your endowment, and the blessings which shall secure your exaltation in the kingdom of our God, even to a place among the gods of eternity."

A stranger going among them will be told over and over again that they are the most harmonious and united people ever gathered into a community. The contrary is the fact. Internal dissensions and schisms have existed among them all the way through. The immortal Joseph himself was often driven to his very wit's end to prevent fragments from flying off in a tangent and making themselves independent of the main body. After the death of Smith, there was much strife

for the succession, and the election of Brigham Young occasioned a great deal of heart-burning with the disappointed candidates. At the breaking up at Nauvoo, a considerable number split off, under the leadership of one Strang, and are now Strangites, on Beaver Island, in one of our northern lakes. Another body went into Texas under Lyman Wight. Brewster led off another squad somewhere else. The divisions in this way are said to number six or seven. Brigham managed to slide more easily into the superstition and idiosyncracies of the Saints, and led the mass to Great Salt Lake; but he, too, has his troubles from this source, and is now more especially plagued with *Gladdenism*, so called from Gladden Bishop, who profanely claims to be as much superior to Joseph Smith as our Lord was to John the Baptist. This Gladden gave Joseph much trouble; was cut off from the Church, and taken back, and rebaptized *nine* times; but, proving obstinate in heresy, was finally given over to the buffetings of Satan for a thousand years.

This sect is small, but spreading in the very seat of Mormon power, and is the more dangerous and troublesome because composed of the more fanatical of the Saints. Fanaticism is generally honest, but always dangerous, because no one can foresee in what direction its burning focus may be turned. I met with, and became acquainted with, some of these fanatics, and have no reason to doubt their honesty in the belief that Gladden Bishop is the Lord in his second coming. One of them told me, with every appearance of sincerity, that an angel was present at his birth, and that the name *Gladden* was never before given to a human

being, and signified that he would *make glad* the hearts of his people. It may well be suspected that Joseph intended to take this important step himself, and expand from the germ of a prophet into the full bloom of a god. In his last sermon he said, "I can enter into the mysteries; I can enter largely into the eternal worlds." He could have proved his way clear from the Bible and the Book of Mormon just as easily as the Mormons prove any thing, and all the dupes and most of the knaves would have followed him. But Gladden anticipated him, and death cut short his aspirations for divine honors.

A man by the name of SMITH—which, like that of the king, is "a tower of strength"—was busy making converts in the winter of 1852–3, with such success that Brigham and his nobility became seriously alarmed. Instead, however, of treating the subject with ridicule, they resorted to the very doubtful expedient of persecution.

Smith, the Gladdenite, repudiates polygamy, and charges the present hierarchy with a departure from the Book of Mormon in this, as well as in other particulars. He has great tenacity of purpose, and is, withal, stimulated by hostility toward the leaders, on account of having been stripped by them of his property. On Sunday, the 20th of March, 1853, he attempted to preach in the street in front of the Council House, in pursuance of a previous notice, but the meeting, though perfectly orderly, was dispersed by the city marshal. Nothing daunted, he made another appointment for the same place on the following Sabbath; but the marshal again appeared, took Smith into

custody, and detained him until he promised to make no further attempt to preach on that day. On the same day, Brigham preached in the Tabernacle, and opened his batteries upon the heretics with grape and canister. The following are some of the choice specimens of pulpit eloquence produced by the inspiration of the occasion:

"When a man comes right out as an independent devil, and says, 'Damn Mormonism and all the Mormons,' and is off with himself, not to Texas, but to California (you know it used to be to Texas), I say he is a gentleman by the side of a nasty, sneaking apostate, who is opposed to nothing but Christianity; I say to him, Go in peace, sir; go, and prosper, if you can. But we have got a set of spirits here worse than such a character. When I went from meeting last Sabbath, my ears were saluted with an apostate crying in the streets here. We want such men to go to California, or any where they choose. I say to those persons, You must not court persecution here, lest you get so much of it you will not know what to do with it. Do NOT court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor, dirty curse. Here is Sister Vilate Kimball, Brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say again, You Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you bishops, Do not allow them to preach in your wards. Who broke the roads to these valleys? did this little nasty Smith and his wife? No; they

stayed in St. Louis while we did it, peddling ribbons and kissing the Gentiles. I know what they have done here; they have asked exorbitant prices for their nasty, stinking ribbons [voices, 'That's true']. We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you.

"I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters; they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved, they were all in motion. Their object in this appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But *we have been*,' said they, and began to jump, and caper about, and dance, and their rags of many colors were all in motion to attract the attention of the people. I said, 'You are no Saints; you are a disgrace to them.' Said they, '*We have been Mormons.*' By-and-by along came some mobocrats, and they greeted them with 'How do you do, sir? I am happy to see you.' They kept on that way for an hour. I felt ashamed of them, for they were, in my eyes, a disgrace to Mormonism. Then I saw two ruffians, whom I knew to be mobbers and murderers, and they crept into a bed where one of my wives and children were. I said, 'You that call yourselves brethren, tell me, is this the fashion among you?' They said, 'O, they are good men—they are gentlemen.' With that, I took my large bowie knife, that I used to wear as a bosom-pin in Nauvoo, and cut one of their throats

from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat and sent him after his comrade; then told them both, if they would behave themselves, they should yet live, but if they did not, I would unjoint their necks. At this I awoke.

"I say, rather than that apostates shall flourish here, I will unsheath my bowie knife, and conquer or die. (Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.) Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. (Voices generally, 'Go it, go it.') If you say it is right, raise your hands. (All hands up.) Let us call upon the Lord to assist us in this and every good work."

No better evidence of the success of the new sect need be produced. His excellency would never have made so sublime a display of courage involving the dreadful alternative of "victory or death," nor been disturbed in his very dreams at the invasion of the sanctity of his harem, had he not been strongly excited in regard to the spread of Gladdenism. This discourse, so characteristic of its author, was rapturously received, and was as well adapted to the taste and scope of the Mormon *mind* as any the Saints ever hear.

Brigham was succeeded by Parley P. Pratt, who has more decency of language, as well as more subtlety of genius, combined with much complacency of manner; but even he was on this occasion aroused up to a fighting condition. After showing that all the persecutions

ever suffered by the Latter-day innocents proceeded directly or indirectly from apostates, he said:

"Sooner than be subjected to a repetition of these wrongs, *I, for one*, would rather march out to-day and be shot down. These are my feelings, and have been for some time. Talk about liberty of conscience! Have not men liberty of conscience here? Yes; the Presbyterians, Methodists, Quakers, &c., have *here* the liberty to worship God in their own way, and so has every man in the world. People have the privilege of apostatizing from this Church, and of worshiping devils, snakes, toads, or geese, if they please—only let their neighbors alone. But they have not the privilege to disturb the peace, or to endanger life or liberty; that is the idea. If they will take that privilege, I need not repeat their doom; it has been told here to-day. They have been faithfully warned."

He proved, to his entire satisfaction and that of his audience, that the Mormon mind had become so full of truth, that, like Salt Lake, it could hold no more in solution, and that liberty of speech to the Gladdenites is only another name for the persecution of the Saints.

"We have truths already developed, unfulfilled by us, unacted upon. There are more truths poured out from the eternal fountain already than our minds can contain, or than we have places and preparations to carry out. And yet we are called upon to prove—what? *Whether an egg that was known to be rotten fifteen years ago has really improved by reason of age!!!*

"'*You are going to be destroyed*,' say they; '*destruction awaits this city!*' Well, what if we are?

We are as able to be destroyed as any people living. What care we whether we are destroyed or not? These old tabernacles will die of themselves, if let alone.

"It is policy not to wait till you are killed, but act on the defensive while you still live. I have said enough on this subject."

The Constitution of the United States guarantees to all liberty of speech, and the Saints claim to be much attached to that instrument, alleging even that it was given by inspiration; but somehow the Mormon spectacles are of a quality which prevents them from seeing this particular provision. Every man at Salt Lake Valley is in the full enjoyment of this liberty only so far as he preaches Mormonism as understood by "*Council.*"

On Sunday, the 27th of March, the subject was again resumed at the Tabernacle by Elder Erastus Snow, in a sermon distinguished by its profanity and brutal ferocity. This was not reported for the *Deseret News*, and the substance of it can only be stated from memory. He began with the most sickening and fulsome adulation of the bashaw of forty tails who at present occupies the high and mighty position of the prophet of the Lord in "*these last days;*" after which, by way of lashing himself into a fury, he poured forth a torrent of invective against the Gentiles. He then took up the Gladdenites, and hoped the Lord would curse and destroy them. He plainly told the audience that whoever should be the executioners of divine justice in this case, and slay the Gladdenites, their wives and children, from the face of the earth, would receive a bright crown of glory. The injunction to assassinate

these sectaries was open and undisguised, and repeated in a variety of forms, and, what is more to be lamented, was approvingly responded to by the audience. It was a sphere of murder, plain, palpable, frightful, and sickening. The picture was one which, once seen, can never be effaced from the mind—a *preacher* in the pulpit ferociously enjoining the murder of men, women, and children, for a difference of opinion, and 2000 faces intently gazing upon him with fanatical approbation. The regions of the damned could scarcely present a scene more truly diabolical. A Gentile emigrant present stood it as long as he could, but finally left the Tabernacle with compressed lips and clenched fist, and evidently under an uncontrollable fit of indignant excitement. This is Mormonism! These are the people who have made the world ring with the persecutions of the Gentiles!

Elder Snow was succeeded by Amasa Lyman, one of the twelve, a rubicund, smooth-faced debauchee, who spends most of his time in San Bernardino, California, and has concubines at convenient stations between that and the Mormon capital. His language and manner were less violent and more dignified, but quite as significant. He reminded the members of the Church of their covenant obligations, and strongly urged that this was an occasion in which particular members were to perform the duties allotted to them; alluding evidently to the "*Danites*," or "*Brothers of Gideon*," a band of organized ruffians of which mention has already been made, whose duty it is to execute the mandates of the council, "right or wrong."

In the mean time, Smith had appointed a meeting

at his own house for this same Sabbath, and, as the hour approached, a band of young men assembled around his door, and collected a quantity of stones ready for use; and as the Gladdenites came to attend the meeting, and entered the house, a long, six-foot, scowling Danite, by the name of Cummings, in obedience to his "covenant obligations," took them by the collar and led them out, with threats of extermination. After these demonstrations, it was generally supposed by the resident Gentiles that Smith would mysteriously disappear, as obnoxious men sometimes do in this remote region; but the leaders either concluded that such a *finale*, after so much parade, might attract the attention of the general government, or that their threats would awe the heretics into submission. Be this as it may, Gladdenism is feeding upon persecution and increasing its converts, and it may prove to be one of the appointed means, under Providence, of breaking the Mormon community into still smaller fragments.

Mormonism has probably passed its culminating point, and may reasonably be regarded as in the afternoon of its existence. So great are the continual drains upon them, that the present population of Utah can only be increased, or even kept up, by emigration. Prior to the summer of 1852, the existence of polygamy had been carefully concealed from the mass of the Saints residing abroad, and it was the belief of many at Salt Lake City that its promulgation would discourage further emigration.

Whatever may be the cause—whether the public announcement and justification of polygamy, or the ab-

sence of Gentile persecution, or because the concern is wearing out of itself, a comparison of their numbers at different dates will show an evident decline. When Joseph was at the height of his power at Nauvoo, his disciples in different parts of the earth were supposed to number about 200,000 (including the families of actual members, confined almost wholly to Great Britain and the United States). The Mormons themselves boasted a much larger figure. In the Deseret Almanac for 1853, the numbers are stated at 150,000; but how one half of this is made up it is difficult to see. Taking 30,000 as the population of Utah, as given by the same authority, and adding thereto 28,640, the number which Orson Pratt gives for the British Isles, after taking out for deaths and excommunicated persons, and we have, in round numbers, less than 59,000, which leaves a balance of about 91,000 to be made up from the United States, Sandwich Islands, &c.; and it is not probable that one eighth of that number can be figured up, with the aid of Strangites and other schismatics.

In Great Britain, the grand total in 1851 was given at 30,747. In 1853 Orson Pratt gives it as follows:

"The Statistical Report of the Church of the Saints in the British Islands, for the half year ending June 30, 1853, gives the following total: 53 conferences, 737 branches, 40 seventies, 10 high-priests, 2578 elders, 1854 priests, 1416 teachers, 834 deacons, 1776 excommunicated, 274 dead, 1722 emigrated, 2601 baptized; total, 30,690."

Deducting excommunications, emigrants, and deaths, we have 26,918. This, if not a decided falling off,

shows at least a stand-still in a theatre of operations heretofore remarkable for successful proselytism.

Again, the Deseret Almanac for 1853 gives "a little over 30,000" as the then population of Utah. Orson Pratt states it in his "*Seer*" at from "thirty to thirty-five thousand." Some of the Gentile residents supposed there might be between twenty-five and thirty thousand; my own observation fixed it at 25,000. It appears from the minutes of the October Conference (1853) that the Mormon population was 18,206. This does not include the village of Toele, in Toele county, nor Mountainville, in Utah county; but the population of both would not exceed 300, adding which would make 18,506, showing a decrease of about 5000 since the winter of 1853.

While the numbers already gathered are on the decrease, causes similar to those which have produced this result are also at work which must seriously interfere with the accession of new converts, especially from civilized countries. Polygamy has proved to be the Pandora's box from which these troublesome plagues have gone forth on their errand of mischief, and it would seem that Hope itself had been permitted to escape. Owing to dissensions which have grown out of this institution, the missionary establishment has become much less effective, and, consequently, the progress of conversion is much more tardy than formerly. When the Governor or one of his favorites casts a longing eye upon the Bathsheba of a more humble brother, who is unwilling to give her up, it gives rise to collisions, jealousies, and hate, which more or less ruffle the surface of Mormon harmony. In these cases, the hus-

band is generally sent on a distant mission, that the poacher upon his grounds may be rid of his opposition. A case occurred in the fall of 1852. One Wells, the Superintendent of the Public Works, and, withal, a species of right-hand man, conceived a violent passion for the sister of one of his six wives, who happened to be married to another man. The husband was forthwith appointed on a mission to Siam; but, fully understanding the true reason of his selection for so distant a post, he refused to go. This recusancy, however, did not save his wife, who, during the ensuing winter, was transferred to the harem of the favorite.

Again, men who are disposed to be turbulent, and who may exercise an influence dangerous to the reigning prophet, are sent to distant parts of the globe, to keep them out of the way. Some, too, who have become miserable sots, and otherwise burdensome, are sent off, in the hope that they will die or reform. Two were appointed to the mission in China in the spring of 1853, one of whom was a wretched inebriate. These men went to California, on their way to their post, in the same train with us. At the sink of Mary's River, near the commencement of the forty-mile desert, was one of those troublesome liquor stations which are beginning to cluster the route, and at this place both of these messengers of mercy became beastly drunk; and one of them, being quarrelsome in his cups, got into a fight, and carried the unequivocal marks of the encounter in his face for some days.

Missionaries who are thus appointed more as a matter of policy at home than in reference to their efficiency abroad, do not carry with them the same zeal

which distinguished the early Mormons. They have, too, a more difficult task to perform. They have not only to overcome the repugnance so strongly felt in all Christian countries to polygamy, but to explain why they have heretofore carried on a system of deception in regard to its previous existence. From these and other causes, it is not very likely that a larger number of Saints than the present population of Utah will ever be organized into a distinct community, and these, it may well be foreseen, subject to a loss which can not be repaired, must gradually sink away and become lost in a better population. The American, therefore, who is proud of his country, may reasonably hope that the Union is not destined to be disgraced by the admission of a state in which the licentious practices of Jewry and heathendom are made a part of its religious institutions.

## CONCLUSION.

Early in May, 1853, we bade adieu to Great Salt Lake City with a degree of pleasure which the reader, if he has had the patience to peruse the foregoing pages, will readily appreciate, and started for California, homeward bound. We joined a large cattle-train belonging to Messrs. Livingston and Kirkhead, under the charge of Captain Howard Egan, an experienced mountaineer. We traveled along the eastern shore of Great Salt Lake, and around its northern extremity; looked into Oregon; climbed over the Goose Creek Mountains; threaded our way down the Mary's River to its sink; passed into Carson's Valley, and up its river to its sources in the great Sierra Nevada; gazed with wonder upon the sublime panorama of lofty mountain peaks and tremendous chasms to be seen from the summit of that mighty range; and, finally, descended from these snowy regions into the Italian climate of California.

When we reached the valley of the Mary, the ordinary emigrant road was found to be impassable, by reason of the river floods, and our train was conducted with great skill for some distance along the base of the Humboldt Mountains, and from thence obliquely to the river, making a divergence of about one hundred and fifty miles. This led us over irregular highlands and through frightful gorges—a region, torn by earthquakes and scorched by volcanic fires, which had never

before been traversed by a white man. Such a journey was of course made up of numerous incidents which can not be forgotten, and especially to be remembered may be mentioned the numberless kindnesses received from the proprietor (Mr. L.), the conductor, and every member of the train; the freely-tendered hospitalities of Colonel Reese, whose establishment in Carson's Valley reminds one of the comforts and conveniences of eastern life; and the friendly aid of Mr. Edwin Woolly, the conductor of the Mormon train, offered to, and gratefully received by, a small party of us who had impatiently separated from our friends, and were about entering the rugged defiles of the great Sierra.

But, however interesting all these incidents may be to the parties concerned, the reader, in view of the multiplicity of published travels, will readily excuse in this instance a more minute detail.

# APPENDIX.

## REVELATION GIVEN TO JOSEPH SMITH, NAUVOO, JULY 12th, 1843.

VERILY, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that, too, most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me, shall be shaken and destroyed.

Therefore, if a man marry him a wife in the world, and he marry her not by me, nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they can not be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God forever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it can not be received there, because the angels and the gods are appointed there, by whom they can not pass; they can not, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anoint-

ed, unto whom I have appointed this power and the keys of this priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths, then shall it be written in the Lamb's Book of Life that he shall commit no murder whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them in time and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law, ye can not attain to this glory; for strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder, wherein

ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in no wise enter into my glory, but shall be damned, saith the Lord.

I am the Lord thy God, and will give unto thee the law of my holy priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins—from whose loins ye are, viz., my servant Joseph—which were to continue so long as they were in the world; and as touching Abraham and his seed out of the world, they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea-shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye can not receive the promises of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay;* for the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also, and Jacob, did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are gods. David also received many wives and concubines, as also Solomon, and Moses my servant, as also many others of my servants, from the beginning of creation until this time, and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him of me by the hand of Nathan my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and, therefore, he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you, according to my word; and as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my holy priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth, shall be remitted eternally in the heavens; and whosesoever sins you retain on earth, shall be retained in heaven.

And again, verily, I say, whomsoever you bless, I will bless; and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily, I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven, for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a

throne for you in the kingdom of my Father, with Abraham your father. Behold! I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily, I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, as he hath said; and I will bless him, and multiply him, and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily, I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him—for Satan seeketh to destroy—for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

Now, as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do any thing in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one,

therefore, set on my servant Joseph, for I will justify him; for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the priesthood: if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him by this law, he can not commit adultery, for they belong to him, and they are given unto him; therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily, I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter, therefore let this suffice for the present. Behold! I am Alpha and Omega. AMEN.

THE END.

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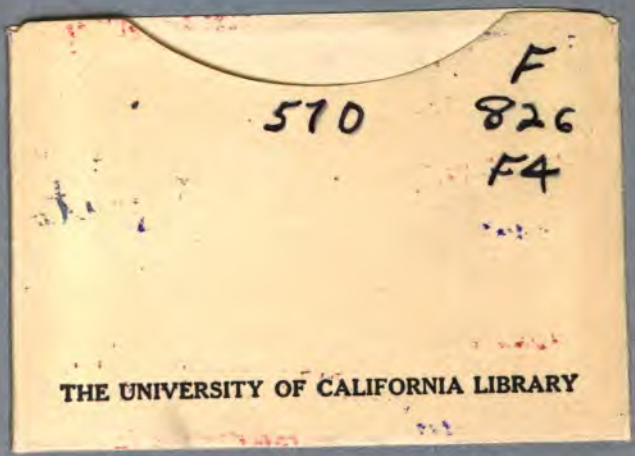
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